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OUTLOOK



**SOCIAL
WELFARE
EDUCATION
SCIENCE
PHILOSOPHY
RELIGION
ART & BOOKS
HEALTH
CURRENT
AFFAIRS**

The Ray of Love	Shriman Narayan Agarwala	4
Today and Tomorrow	Sydney J. Taylor	6
Education In Its Present And Future Aspects, G. Wiese		12
Breaking The Back Of Materiality	Philo T. Farnsworth, Ph.D.	16
Whence? And Whither?	Henry E. Scofield	21
Sinister Weaponry: CBR	Peter Charlton	25
Quotes of the Day and Ages		28
The Catholic Church And Morals		30
Strange Birds Of Freedom	H. B. Walters	35
Small Beginnings—Great Endings, Rose Winkler, M.D.		38
Discrimination In Education		40
The Question Of Capital Punishment, Dr. Vitali Negri		44
Editorials —		
Universal Brotherhood		48
College Improvements		51
Mexico's Solution To The School Building Problem	Antonio de Gamarra	54
Scientific Corroborations Of Theosophy, D. D. Kanga		58
Weather Vane		66
Individual Wholeness In Today's World, Henry A. Smith		69
The Soul and Peace Of Mind	Dr. M. R. Mackintosh	73
Miracle Of Fishes	R. P. Crawford	76
Matter, Space, Time	T. Henry	80
Hollywood Shakespeare Festival		
Timon Of Athens	David Bond Allegro	85
Book Reviews	Albert Croissant, M. N. Tolani	89

a Digest

of ideas and ideals



A New Current Of Ideas

Civilization has reached a transitional period in its evolution. Its ethical and moral vitality is at a very low ebb as compared with the flood of its intellectual and technical skills and devices. Society creates its outcasts, criminals and profligates, and then condemns and punishes its own progeny. Mere physical philanthropy or social, political and economic tinkering, apart from the infusion of ennobling conceptions of life in the minds of the masses has proved of little value.

All good and evil things in humanity have their roots in human character, and this character is and has been conditioned by the endless chain of cause and effect. We are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched and their mental and spiritual faculties are often almost dormant.

On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Both are the effects of conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other.

"Ideas rule the world"!! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

The New Century Foundation is not answerable for any theories or statements advanced in the NEW OUTLOOK, by whomsoever signed.

**NEW OUTLOOK REPRESENTS AN EFFORT TO BRING
TOGETHER IN SMALL COMPASS SOME OF THE RICHES
OF CONTEMPORARY AND ANCIENT THOUGHT.**

NEW OUTLOOK gathers, digests, extracts and reprints from any available source, ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

The editors do not hold themselves responsible for any opinions, whether religious, philosophic or social, expressed in signed articles.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER
FROM THE NAME UNDER WHICH IT IS PROMULGATED."

October, 1960

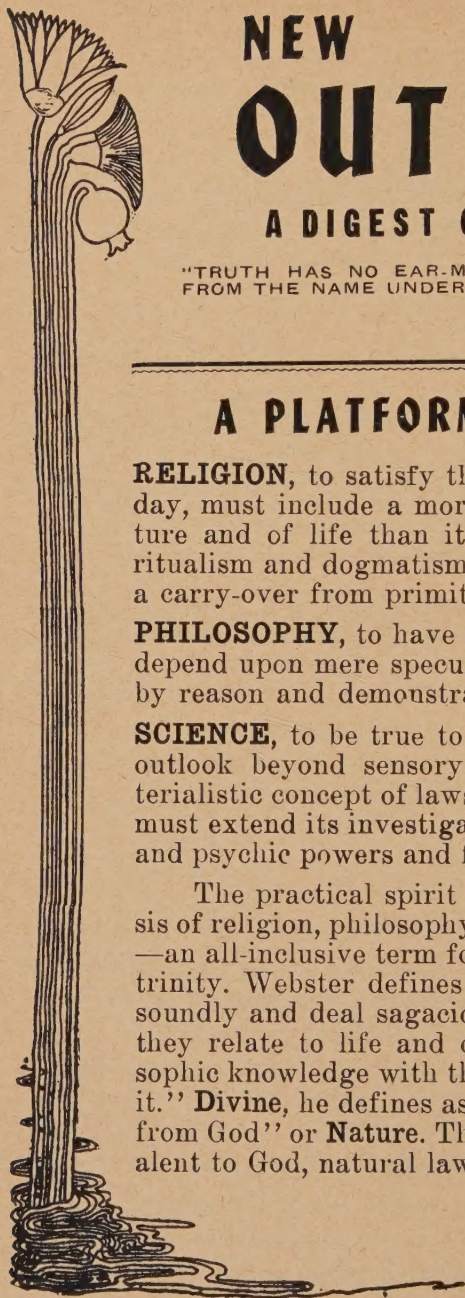
A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to-day, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."



With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations —



A BROTHERHOOD OF HUMANITY

There is but one Eternal Truth, one universal, infinite and changeless spirit of Love, Truth and Wisdom, impersonal, therefore, bearing a different name in every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics giving multi-colored and various rays, which are yet caused by one and the same sun, so theologized and sacerdotal systems are many. But the Universal religion can only be one if we accept the real primitive meaning of that word.

We are all brothers — by the laws of nature, of birth, of death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us then love, help and mutually defend each other against the spirit of deception; and while holding to that which each of us accepts as his ideal of truth and unity — i.e., to the religion which suits each of us — let us unite to form a nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.

—H. P. Blavatsky

The Ray Of Love

Shriman Narayan Agarwala

OF ALL THE QUALIFICATIONS, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient.

Every great Teacher has placed great emphasis upon the acquirement of Love, which is the crown of all virtues. Love, in the purest sense of the word, is genuine source of eternal happiness, for it eventually, results in the permanent union between God and man. One who aspires to tread the glorious path to peace and bliss, who has a burning desire to mingle with the Light that is immanent in the whole universe, must cherish in his heart universal love and affection, because if strong enough in him it will force him to acquire all the other qualifications that are needed for glorious Union.

Love is Life; Love is Truth; Love is Success; it is the very foundation of spirituality and the highest form of religion. True Love is all-inclusive, all-embracing, all-pervading, for it is "the One without a second." Without Love, there is no peace, no bliss, no rest. The only greatness is unselfish love, without distinction, without calculation, and without procrastination. Love, which is everything, is the summum bonum of life.

Just as when a white ray of light passes through a prism, it is split up into seven colored rays, forming a beautiful spectrum, so the pure ray of Love, on passing through the heart of a man, breaks up into seven virtues which are the essence of all religious precepts. The various ingredients of this spectrum of Love are:

1. Truthfulness—for Love knows no falsehood.
2. Unselfishness—because Love is the very negation of "I" ness.

3. Courtesy—for Love does not behave itself unseemly.
4. Kindness—for Love is never hard-hearted.
5. Cheerfulness—for in Love there is no sorrow.
6. Good-temper—for Love is never provoked.
7. Purity—for Love is ever pure in thought, word and deed.

It is utterly wrong to think that Love is passive and not active. Love always flows through the mind, the heart and the body, and, therefore, it can never be inert. Service is the practical aspect of Love. One who pretends to love in the true sense, but cannot look towards a man in the street with a kind and affectionate eye, cannot embrace a dog with all his heart, and cannot dance with every leaf of a tree, assuredly betrays his falsehood, for in the face of Love no mundane distinction, no hate, no separation can stand. Swami Ram Tirtha says: "When thy consciousness, dwelling in pure light, and pure love, does not admit any thought other than that of thy beloved, thy real Self, then how is it possible to think of good and bad, of dual throning? Then you sing nothing but thyself; then you are speaking nothing but God's music; then you chant nothing but God's beauty; then you feel nothing but God's hand in all hands, God's eye in all eyes, God's mind in all minds, God's love in all loves, God's virtues in all virtues, God's presence in each and every thing."

True Love can never be centered round an individual. True love means the love of Nature, the love of Life itself, in the form of human beings, birds, animals, insects, plants and vegetables.

"Individual love and attachment
Gather moss of misery and transience;
But the eternal love of Nature,
Dances on the face of the Divine."

Ah! there is sorrow and suffering in the world; there is the sting of selfishness, which injects the poison of the sordid sense of separateness. Who shall remove the misery of the world? Who shall send forth a thrill of ecstasy among the human hearts? Oh, none but Love.

"All sorrow and depression
Mean the want of Love,
For Love repels all tribulations
And invites joy and ecstasy."

Today And Tomorrow

Sydney J. Taylor

ONCE AGAIN MANKIND STANDS at another crossroads. Crossroads which this time have become a point of no return. For the time is past when man can retreat to his old ways of behavior. Neither can he continue much farther with his present course of conduct. Disaster may well lie ahead if our current motivations and attitudes are not changed.

This is a period fraught with tensions and great peril because of these very attitudes and motivations. We are part of an age when the desire for personal gain is stronger than morals or ethics; when success is measured and lauded by the material possessions, prestige or power one possesses, regardless of how it is gained. The few exceptions who are admired for qualities other than possessions, are those rare solitary figures who by their heroism or sacrifices have attracted universal attention and admiration.

We see sensationalism being pursued as a way of life. Thousands tragically use drugs to give increased sensation; other hundreds of thousands take them to quiet their nerves so they won't go off the deep end into a morass of hopeless chaos. Speed and noise have become a phobia, quietness and stillness have become something to be feared by countless numbers.

We are living when a series of colored lines made by worms crawling on a flat surface, or a rusty bent piece of wire or a corroded chunk of metal is called a work of art by the experts; and a series of discordant unrelated noises is called music by another group of so called experts. This is a period when mediocrity largely rules the entertainment world, where originality has been lost, and controversy tabooed.

This is the generation when scientists are largely dedicated to destruction; when one of the principal bones of contention amongst these learned men is whether or not there can be a clean "fallout" from destructive missiles and bombs. One cannot help but recoil in repugnance against such callous inhumanity, such amoral conduct amongst so many of the great minds and intellects of the various nations.

We are witnessing lying and deceit in high places and the crumbling of morality and integrity on all sides. Ease and comfort have become the primary goals to be attained, while effort and difficulties are something to be avoided.

Statistics reveal that church membership has reached an all-time high; so has the crime rate, and juvenile delinquency. People, especially in this country, have more of the world's goods than ever before, and never have they been so fearful.

This is the period when the champions of opposing economic systems are preparing for a showdown; when lip service is being given to co-existence, while each prepares to outdo the other with even more hideous weapons of war and destruction.

So mankind stands at the crossroads on the plain of indecision; with seemingly no purpose, no objective; a victim of fear, desire and uncertainty, and a possible witness to its own self destruction.

One may well ask is there nothing that can stop this mad ride down the steep slopes of materialism and sensation. Can religion supply the brakes? Will it require the holocaust of war to make the few pitiful survivors come to their sense? Will science find the solution?

It is self-evident that the tensions, the greeds, the selfishness, the moral bankruptcy, cannot be continued, for these have caused the problems which we face today. Perhaps a look into the future will help us to plot our course. What is this world of tomorrow going to be like? Can we hazard a guess? If one looks at this new world thru the eyes of the scientific and technological advances that have been

made, and are continuing to be made, a new vista opens before us and there is hope. As we view the world in this manner, we see it is going to be a unified world, a world of peace.

The very nature of our inventions, our discoveries, our adventures into space, the conquering of distances, of time, all have helped to shrink the world. Now any point is accessible from any other point. Natural barriers are no longer deterrents, no longer afford protection. Mankind, in order to live to express himself, must do it through a unified group of nations; through nations that are in peaceful and harmonious relationship with each other. Separateness, iron and bamboo curtains, economic barriers, will become relics of a by-gone age of fear and intolerance.

Tomorrow will be an era of cooperation. The future has no place for unbridled competition, the competing for foreign markets, the dominating economic strangleholds on minorities. Competition as a way of life will be superseded by cooperative practices. Humanity cannot afford the luxury of putting into the hands of selfish and ambitious individuals, for their own gain, the tremendous forces and technological advances that have and will come about.

This is not a vague utopian dream or mere wishful thinking. The new technological advances, the harnessing of the atom, the introduction of more and more automated machinery already lay at the feet of mankind an unprecedented era of abundance and leisure.

At last man will have the opportunity to act and think creatively, to reflect, to meditate, to dream, and fashion his dreams into realities. Yet without purpose, without realization, this leisure could become a nightmare. Nothing can be more frustrating or demoralizing than having little or nothing to do.

So there must come into our lives something new, something different than we have ever had before; a factor so great, so breathtaking, and at such a completely different tangent from our present way of life that it affects our very attitudes and motivations.

For this new world is not going to come about with the present outlooks, the present ambitions, the present goals of security and comfort. It is not going to come about because of faith, or religious fears, or warnings.

It is going to come about because of a realization. A realization beyond all shadow of a doubt of the eternal spiritual nature of man. That man, together with all other living things, has a purpose. A realization that man is more than his physical body; that he has finer aspects or vehicles, and is more than is seen or felt or comprehended by the five senses.

This is the tangent that will give mankind new and noble attitudes and motivations. The basis for living will become spiritual rather than material. The narrow period of one life in which it is felt all must be experienced, all must be grasped, will give way to a realization of eternity, of dimensions of existence that transcend all concepts of three-dimensional time.

Our attitudes and motivations will be based on a realization that all share this eternal divine heritage. Therefore superiority, separateness, the desire to dominate, to rule, to take advantage will no longer interest. A common heritage of brotherhood will become a demonstratable scientific fact, and cooperation will be its corollary. To every living being will come the awareness of the true purpose of life, which is to understand, to unfold and express this eternal Divine Nature. Such has ever been the purpose of existence, though we have realized it not for we have looked at life only through the eyes of a limited personality.

This is the discovery that will change every human being. To those of the Christian faith, it will be a tremendous revelation. It will bring to each the realization that the Divine Nature or Christ principle is within each heart, and that in truth, the Christ has come again; but in a way all can see, namely in their own hearts and in the hearts of all others. The great message that he left "that we can do the same things as he can do" will take on profound significance, for we will realize that we also are of the same Divine origin and nature, and

that our purpose is to unfold and express the Christlike qualities even as He.

The followers of all other religions will realize the reality and the truths of their founders who had found the reality of the Spiritual Nature. These truths will again become alive and vital as they show the way to a deeper understanding and a deeper realization of our spiritual source.

This realization has ever been possible to the deeply moral religious, and spiritual awakened man.

But it has not become a living reality in the lives of the vast populations of mankind. The profound truths that should have inspired millions have ever been available in the teachings of great religions. But only relatively few have found the deeper understanding, the universal awareness, the existence of their Divine Nature along this avenue of approach.

The rapidly changing lives of men brought about by science and technology demand a universal awareness of man's eternal Divine Nature, if mankind is to survive and have a purpose of existence.

But what is going to bring this realization, that will change our very attitudes and motivations? Present religious thought will not bring it about. Then who will pull aside the veil and reveal something of the true nature of man?

It is entirely possible (and this will be one of the greatest of all paradoxes) that unbelieving science will make the break-through. Along what lines of research one is hesitant to state and can only surmise. But as science continues to penetrate deeper and deeper into the nature of so-called matter, of energy, of radiation, of the nature and forces of the atom, or along another line or perhaps in entirely new research, somewhere there will be a break-through.

Then science will tell mankind that he is more than a physical body, that he is something eternal and mysterious above this restricted vehicle which he has mistaken for so long as being all there is.

This writer feels that science will prove beyond doubt, as its instruments become finer and its horizons broader, that extra-sensory perception is a fact, that man has a finer nature, has vehicles of radiant matter above and beyond the physical body.

To those millions who have been told "that religion is the opiate of the people," will also come a profound change in their attitudes and motivations. From those based on the premise of a purely material nature, their attitudes and motivations will now be changed to take into consideration the results of the scientific findings of the eternal nature of man.

Thus will the lives of mankind over the entire world be changed. There will be no going back, and all will enter into a new world of understanding, cooperation and purpose, which we can but as yet dimly comprehend. Herein lies one answer for the hope of a tomorrow, which will be radiant beyond our highest aspirations and dreams.

God grant that some of these great and wonderful men of science will be moved to penetrate ever deeper into the wonder and mystery of man and his nature. To realize that the future of mankind rests not in the external relationships and physical environment, but in the ever deepening understanding of man's true and eternal Self. Then will the tomorrow of man be assured and the glory of our Divine Nature realized.

TO THYSELF BE TRUE

"Know thyself" — Socrates

"Realize thyself" — Aristotle

"Renounce thyself" — Buddha

"Renew thyself" — Jesus

"Perfect thyself" — Humanism

"The proper study of mankind
is Man" — Alexander Pope.

Education In Its Present And Future Aspects

G. Wiese

IF WE DRAW THE BALANCE of the total results of our present educational work the fact will be evident, that we have made progress only in industry, wealth, knowledge and science; but *none* in wisdom and morals!

The number of stragglers in the ranks of our educational army is enormous. At least, fifty percent of our able-bodied and able-minded young soldiers of knowledge and science are constantly lingering behind in the rear and leave a small minority of their brave comrades alone to fight in the brunt of the battle for human progress. A large majority of these stragglers appear to have found no aim and purpose for useful activity in life. They cannot, or will not get on, and thus finally they derive no good. Why? asks the reader. Because their *education* has been *defective*! Because they are sadly *ignorant* of even the *first principles* of the spiritual nature of man and its wants. A great many of them have no moral hold, no proper sense of duty or honor, but are slaves of habit and low enjoyments; in short, they are adorers and slaves of matter. Of *spirit*, they generally know so little that they do not even believe in the existence of their *own*,—which, of course, must be pardoned in the case of those that are so poor in spirit. But why have they not risen to a higher level of intellectual and moral condition. Because they have had no able teacher to show them how to acquire and keep such higher knowledge and gifts!

Physical knowledge and science has been put into the foreground at modern schools and universities. Young intellects and

memories have been drilled and stuffed with an immense quantity of minor and retail matter in nature, of little or no practical use to the enlightenment and progress of mankind, — whilst total ignorance prevails about the *highest laws* and principles, on which the development and prosperity of their own spiritual nature depends. Why? Because their teachers knew nothing about it themselves, or did not even believe in the existence of such principles when they were told. Our system of modern education has led to the neglect of the development of independent thought and spirit and to the putting aside of wisdom and virtue, as things of *no material*, and altogether problematical, value.

To change this unsatisfactory condition, and to bring to the front the majority of stragglers now in the rear, we must put the two unjustly-banished royal sisters of science, viz., wisdom and virtue, again into their rightful dominions, and at her head. No attention should be paid to the rage and noise of the *savants* of the so-called “exact” Natural Science, and of the rest of the “worshippers of matter,” and disclaimers of “Spirit.”

They will soon be quieted, for their primitive weapons are no match for ours. We can drive them home to their swamps, where they may continue to feed upon reptiles, physically and spiritually. The result will be a great boon to mankind. It will cause a general progress in the “right direction,” and a great economy of time, trouble and material for the welfare, not only of pupils and teachers, but of *all*. It will save many parents from endless grief, many youths from bodily ruin and spiritual misery, who, without a moral hold, are constantly exposed to the danger of being corrupted, body and soul, through the bad influence of the false materialistic doctrines now afloat and believed in by modern society.

This just alteration in our public and private systems of education and instruction will bring forth a more enlightened, virtuous and happy generation. Science will then flourish even better than it does now, where a few scientific sportsmen do, as if they alone had the license of hunting on the vast domain of science, and the right

to treat any other honest man that crosses their path on it, like a poacher. Higher and nobler aims will then be discovered, striven for and reached by man, leading to an increase of human progress in spiritual and material wealth, that our philosophers never dreamed of.

Eighteen Hundred Years

Before Christ

Smithsonian Institution Release

ONE OF THE WORLD'S greatest religious shrines for twenty centuries—dating from about 1800 B.C.—now has been uncovered and partly restored mainly by the efforts of Greek archeologists. This has recently been reported jointly to the Archeological Institute of America and the Smithsonian Institution in a lecture by Dr. George E. Mylonas, of Washington University, St. Louis, who has taken a leading part in directing the excavation of the debris-buried ruins of the great sanctuary of the Greek goddess Demeter at Eleusis, Greece.

Eleusis is now a small industrial town about 12 miles west of Athens. For about 2,000 years, extending well into the Christian Era, it was the center of the largest secret cult of the Greek goddess of vegetation and agriculture, upon whose favor all life on earth depended. There initiates of the cult and candidates for initiation into advanced degrees gathered yearly from all over the then civilized world. There they witnessed elaborate rites within the closely guarded walls of the great sanctuary.

According to the legend Demeter was found one day sitting by the well of Eleusis, forlorn and sad. Her daughter Persephone had been abducted by Pluto, king of the underworld. Demeter ordered the townspeople to build for her a temple in which she secluded herself—with the result that all the vegetation on earth withered and

all living things started to perish. This forced Zeus, king of the gods, to bring Persephone back to her grieving mother. A compromise was reached by which the daughter was allowed to spend nine months of each year in the upper world. This accounted for the cult's explanation of the seasons. Her annual emergence from Hades was Spring. The period of her visit was Summer when all nature flourished. Winter represented her return to Pluto.

The secrets of the cult were closely guarded. Nothing uncovered by the archeologists to date has given any reliable information about them. The annual ceremonies at Eleusis, however, are believed to have been reenactments of the legend, reaching their climax with the emergence of Persephone from the mouth of a cave which has been located. Members of the cult presumably thought that they were witnessing an actual supernatural event.

But, says Dr. Mylonas, the ceremonies at Eleusis probably were much more than pagan rites. There is considerable reason to believe that the cult emphasized the concept of immortality, and it may have been of considerable significance in the westward spread of Christianity. With this, however, it began to decline and was forgotten after the first few hundred years of the new faith. The walls of the elaborate temple and shrines collapsed, and no effort was made to preserve them. Debris of all sorts accumulated over the site.

Greek archeologists started work on the site on a quite limited scale, almost a century ago, but the greatest progress has been only in the past few years. One of the major revelations has been the great age of the ruins. Some of the objects uncovered can be dated with practical certainty as far back as 1800 B.C. Previously the great shrine had been presumed to date about 660 B.C. This, however, now appears only to coincide with a period of great prosperity of the Demeter cult.

The excavations also have revealed that there was a succession of temples through the centuries, each one bigger and more elaborate than its predecessor.

Breaking The Back Of Materiality

Philo T. Farnsworth, Ph.D.

"Man is an imperfectly denatured animal intermittently subject to the unpredictable reactions of an unlocated spiritual area."

—Rudyard Kipling, "Surgeons of the Soul"

THERE ARE TIMES in every man's life when the veils of matter are pierced and spiritual reality is glimpsed. These experiences serve to break the back of the material world and its hold upon man's senses. The phenomenal begins to give place to the noumenal and the spiritual understanding takes its place alongside knowledge of natural things. On the sure road to true self-realization men shall one day feel or see the influence of unseen spiritual forces. They are men's inherent right to see, know, use and control, providing they have made the effort and developed the qualities of Divine insight so essential to the possession of this power.

As man progresses the outer walls of flesh are worn away and the inner and spiritual essence is discerned. This quality of discernment is man's eternal heritage and goal. He is destined to know the principles and relationship between the heavens and the earth, the spiritual and the natural and between revelation and intelligence. This knowledge shall come as certainly as day follows night and as surely as the world rolls onward in its annual course around the sun. It will come when man's natural capacity to receive it has been completed. It has not been delayed, save for this reason and for man's own good.

In the meantime, incomplete, imperfect men are having a tragic 'go' with the psychic tapeworm. There are many evidences of excessive interplay of psychic and occult forces at work in the affairs of men today. Evidences reveal that the intuitive, the psychic intelligence, is being wrenched open by unnatural means, by drugs, by mechanical devices and processes. The threat to men engaged in these doubtful procedures is insanity, irrational behavior and ex-

tensive self-destruction and sorrow.

Susceptible and ardent natures find an almost irresistible attraction to the possibility of enlarging consciousness into the supernatural through the psychic states. Many become impatient with the slower labors of attaining inner understanding by plodding the dusty ways of duty and service in the travail of time. In the discovery of new dimensions new reaches of the mind and the miracle-working power of the psychic they seem to be at the end of labor and to have found the treasure for which men in all ages have sought and toiled.

Everywhere today are extravagant claims of individuals, organizations and associations claiming certain knowledge of the Divine. Persons with partially awakened intuition often rush off to found a new sure way to things of the spirit. Everywhere one hears pretentious claims of the power to heal man's soul and to command the latent spiritual forces. One is amazed at the number of schemes to exploit the ignorant and gullible person.

Men and women who are often making a mess of their own lives and obligations seek to become authorities and profess to know about spiritual being and matters Divine. One method of escape seems to be to cloak oneself with piety and to disdain the material and social obligations of the natural world. This is deception. Fanaticism impoverishes them and leaves them no inner peace and no lasting wisdom.

This venture to break the hold of the material world has resulted in many schemes to exploit susceptible people seeking spiritual enlightenment. Fanaticism abounds, pseudo-spiritual excitements are deliberately planned and the latent psychic forces are aroused. Under the intoxication of psychic phenomena many erratic, eccentric and irrational movements, cliques, orders and so-called religious organizations come into existence. Under their instruction many who do not merit such experiences seek to enjoy fruits of the higher consciousness which they have not earned and cannot, therefore, permanently possess. They try to force open the 'Door to the Kingdom' and find themselves lodged in a "Hell" of torment and confusion.

The only sane and sure way into the realm of wholeness is that of honest manly toil to square one's life with principles of truth and right. Truth and the Divine will never be proven by works of magic nor attested by miracles. There is no sanity nor true growth in the dangerous practices of controlling others' minds or letting them control yours.

It is good sense on the road to self-realization to avoid the labyrinth of psychic and occult practices and to refuse to dabble in the weird and fantastic studies. Seek no easy way to truth. Avoid any enslaving practice that leaves you no choice to follow the light. Do not seek to rove among sprites, goblins and elementals hoping to find true beauty and the grandeur of the Divine. Such experiences may help to break the back of crude materialism and point the way to other reality but they are no true path to balanced attainment.

The inward ineffable experience of truth and light, the peace that surpasseth understanding will not come as a result of verbal 'claptrap,' from ceremonial theatricals or from miracle-mongering occult practices. The surest road to wholeness, to self-realization, is to 'live the life'—the life of honor, justice, nobility and service. Time and growth changes are necessary to establish spiritual strength. You cannot hasten the fruition by artificial means. Above all the rule is to not become enmeshed in psychic and occult practices but to follow the natural and sound principles to better understanding and spiritual growth. This desirable and beautiful condition of being is not to be hastily won nor violently urged upon the attention of mankind.

When men, selfishly and prematurely, seek to control nature with psychic power and gain spiritual power by unnatural means, they are headed for trouble. These are definite perversions of spiritual understanding and power. Men's greatest spiritual blessings and peace come to them in ways that are still secret and hidden and they must be earned and justified. Spiritual understanding and development is like a century plant that will flower only at the end of a

long and vast cycle of preparation. Men who know and understand this law go gently forward, confident in the outcome of eventual unity and wholeness of being.

The natural is entering into the spiritual and the spiritual is entering into the natural. There is no division but man must slowly gain this understanding. In a vast, subtle and scarcely explainable way there is a continual increase of men's intelligence from the depths of consciousness, and a continual increase of consciousness from the secret springs of intelligence. There is a mighty entering into nature of spiritual realization and an equal entering into the spiritual of what is natural. The final possession of each in the other is the one far-off divine event toward which all creation moves. There is much yet to be worked out, both in the natural and the spiritual, before these two can dwell together in peace and safety.

For a long time yet there will not be room in nature for the fullness of the things of the spirit, nor in the spirit receptivity to the unripe and rough things of nature. The separation is, however, an artificial one. During this apparent separation both nature and spirit are drawing nearer to each other. The final state of unity will reach the one in the other, not as one, but as two in one. Men's joy depends upon preserving and refining nature and making visible and tangible to men's outward senses the life of the spirit.

The only way to break the back of materiality that now grips men's senses is to proceed with care and without haste. The right way to success in this task of uniting the natural and the spiritual is through a pure and inward love combined with an honest labor for all that is true, beautiful and good. There must be both the passion for the Divine and for the welfare of humanity. There must be love for both all things beautiful in nature and all things beautiful in the spiritual.

SUMMARY THOUGHT AND SUGGESTIVE SELF-INQUIRY

Men today are victims of the insatiable urge to know and use the psychic forces. They are as if they were possessed of a psychic tapeworm whose appetite is never satisfied. Men are striving to open

the intuitive by unnatural means, by drugs, mechanical devices and questionable breathing exercises and bodily postures. They are inviting madness and extensive self-destruction and sorrow. They delude themselves when they believe that spiritual growth and development can come in other than spiritually natural ways and to anyone who has not earned and merited its Radiant Presence. Men may, and some do, experience psychic and spiritual incidents that pierce the veils of matter and give them a glimpse of spiritual reality. These could be legitimate experiences and when men are developed and cleansed they may expect them as a part of their spiritual heritage.

In this field of inquiry men may easily be deluded. They need to test with care each incident and experience. While they must nourish with great care each tender growth of the intuitive they must not be victimized by and gullible to deception and the arts of designing men and women. Have you tested and checked by active intellection any incidents or experiences of a psychic or spiritual nature that have come to you? Ask yourself again and again by what right and evidence may one claim that this is a true spiritual manifestation? Are you as active checking the truth of things of the spirit as you would be in testing natural phenomena? You must learn and earn the ways of spiritual growth. You may have these powers one day when you have truly earned them.

**"To thine own self be true and
it follows as night the day thou
canst not then be false to any man."**

— Shakespeare.

Whence? And Whither?

Henry E. Scofield

OMAR WITH ALL HIS MATHEMATICS and philosophy was never able to answer this riddle, although he "sowed the seed of wisdom" and "labored it to grow." He found: "There was a door to which I found no key; there was a veil past which I could not see."

Let no man claim to have the answer for another. Every man must judge these matters for himself, based upon his personal experiences. We only come to grief when we assume some other human being has the answer for us.

These times demand another emancipation proclamation; it is time to separate the men from the mice!

We have had more than a hundred years to digest and absorb the wisdom of Ralph Waldo Emerson, the man Newton Dillaway labeled "The Prophet of America." Without that profound wisdom of Emerson the problems facing the world today are insoluble; more especially the one regarding "the religion of the future."

Religious Orthodoxy is being questioned as it has never before in modern history been questioned; by men of integrity and religious wisdom. Intelligent, God-loving men everywhere are asking how much longer are we to follow blind obedience to doctrines in which we no longer have faith. Man is at last seeking God without mediator or veil, and what's more, finding Him through his intuition.

The question to be answered before we go on is: Who made the holy scripture holy? Who said it was the 'word of God'? The answer is now available to those sincerely interested. One author has had the courage to investigate and place his findings in the printed word. He has done what Emerson suggested when he wrote:

"We too must write Bibles, to unite again the heavens and the earthly world." Emerson said further: "The secret of genius is to suffer no fiction to exist for us." Our only problem, then, is to make sure we are capable of determining exactly what is fiction and separate it from fact. This the author of *Quantum Organum* has done.

The next step is the writing of the new Bible Emerson suggested. I dare say it could be a very thin volume, but it should be written by the best scholars in the field of universal religion, with the sole purpose of encouraging men to 'look within' for their enlightenment, remembering that all truth is its own evidence; that no doctrine of God need appeal to a book; that the belief in Christianity that now prevails is the Unbelief of men. They will have to avoid the mistakes of the authors of the new testament in treating Christ as the son of God in violation of Jesus's admonition against worshipping the man instead of his principles. I cannot express the essence of error nearly so well as did Emerson: "Historical Christianity has fallen into the error that corrupts all attempts to communicate religion" and "the Moral Nature, that Law of laws whose revelations introduce greatness-yea, God himself—into the open soul, is not explored as the fountain of the established teaching of society." Yes, by all means, that Moral Nature, that Law of laws must at long last be explored by independent minds not under the influence of the greed for gold and power that has been the downfall of orthodox, historical religion, organized for the main purpose of glorification of man. Truly they are 'known by the fruits of their labor,' the present condition of moral degradation throughout the world. The evidence is in, let us throw the cause out.

"*Quantum Organum*" may be a little too heady reading for the undisciplined mind, and should not be attempted by the bigoted. It is a little too rough on all organized religion for those still clinging to orthodoxy and the dogmas maintained by most historical religions. However the time is here to expose religious fiction and free those souls seeking the light of understanding from the demands of the church. If, as the evidence in *Quantum Organum* bears out, Jesus

was not the "Son of God" and the "Holy Scriptures" are not the "Word of God" then the worshipping victims of such propaganda should be freed from such doctrines as appeared in the February 1947 issue of the *American Ecclesiastical Review* published by the Catholic University of Washington, D.C., to-wit:

"For, if there is anything basic in Catholic teaching, it is the doctrine that the Son of God established only one religion and imposed on all men the obligation of embracing it; consequently, no other religion has a real objective right to exist and to function, and no individual has an objective right to embrace any non-Catholic religion. For certainly, no one has a right to act against the command of God. Such has ever been the teaching of the Church."

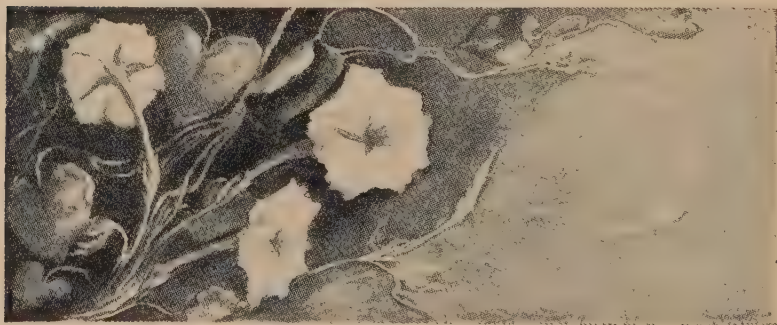
If this crapulous philosophy affected only those subscribing to the dogma of the church it might be excused so long as there were no objections from those followers of such fiction, but unfortunately millions of lives are affected every day by the influence of influential citizens of the world who are bound to the doctrines of the church. However none but an ignorant humanity can overlook the dire necessity of the enlightenment of those interested in the facts of religion rather than the fiction.

Quantum Organum furnishes the facts and I earnestly recommend Emerson's Essay as the guide to a complete understanding of what Quantum Organum leaves unsaid. His address to the Harvard Divinity School, July 15, 1838, should have put the church on notice to correct their erroneous teachings but here one hundred and twenty two years later is the evidence of their failure to feel the pulse of our changing times and to recognize the evident fact that humanity is awakening throughout the world and will soon refuse their shop-worn creeds and dogmas as pure fiction. He concluded his address with this bit of wisdom: "A whole popedom of forms, one pulsation of virtue can uplift and vivify" and finally: "I look for the new teacher that shall follow so far those shining laws that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of

the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

Man comes equipped with the means of communication with God, every living soul of the 2.8 billion inhabitants of this earth, why then must we still listen to self-appointed mediators? When we learn to turn to the intuition God gave us we will be free from these imposters.

All curiosity over the "From Whence?" and the "To Whither" shrinks into insignificance when we learn to communicate directly with our Creator and receive the assurance that all is well with His world when viewed in the light of His Law. All evidence to the contrary, and there seems to be an over-whelming amount of it, is only understandable when that Law is perceived, then everything falls into place. Humanity is destined to perceive this Law, Science will lead the way.



IT WILL GENERALLY be found that men who are constantly lamenting their ill luck, are only reaping the consequences of their own neglect, mismanagement, and improvidence, or want of application.
..... —S. Smiles

Sinister Weaponry: CBR

Peter Charlton

CBR, THE ALPHABET-SYMBOL recently hatched, means Chemical-biological-radiological warfare. It has not yet fully immersed in the public consciousness; public opinion has not yet grappled with it.

A few articles have appeared in periodicals, the most recent of which was Norman Cousins' "CBR versus Man" in the July Saturday Review of this year. In October of last year, The Reporter carried the article "The Campaign to make Chemical Warfare Respectable" by Walter Schneir. Prior to that, the Saturday Evening Post printed John Kobler's "The Terrible Threat of Nerve Gas" and another piece had appeared in Harpers. But public opinion equates chemical warfare with World I, in terms of GAS!!—something that wasn't used in World War II; something which belongs in the past.

And yet we are stockpiling it. And yet we are testing it. And yet we are spending \$103,400,000 this year on it. It has become big business. At Fort Detrick in Frederick, Maryland (the historic home of Barbara Fritche) CBR has long been under development. A patriotic and concerned woman who lives in Maryland said this month: "When Frederick looks at Fort Detrick it sees prosperity. Our population has increased. We do not have an un-employment problem. Our shopping center, super-markets and housing developments are flourishing. Are the American people as a whole more interested in CBR as a moral question than the people of Frederick? The fact is that the American people have thought very little about it.

Historically the problem of poisoned weaponry is hardly new. The army of Athens defeated the army of Kirrha in 600 B.C. by throwing hellebore roots into the streams from which the enemy got

their drinking water. Then the Athenians advanced on their foes and did a pretty good job of mopping up! In 200 B.C. the Carthaginians "retreated" and left casks of poisoned wine. As soon as the celebration which ensued had turned to agony, the Carthaginians advanced, and exploited their strategy. Poison snakes, poisoned daggers, poisoned minds have played their part in history but never decisively. But now things are different.

Now things are different! Now we have choking gasses, nerve gasses, blood gasses, blister gasses, toxic agents, which can destroy crops and food supply. We have as our allies: Insects, pests, bacteria, fungi, protozoa, psycho-chemicals. There are gasses and chemicals which can kill quickly, which can be absorbed through the skin, which can kill painfully, or horribly or slowly; others which maim or blind or produce a numbness of mind. There are those which produce lethargy; there are those which produce agony. In the pathology of the arms race we are developing that which might be called anti-cology agents. Blood gasses have been developed in three types: hydrogen cyanide (AC), cyanogen chloride (CK) and arsine (SA). The first two are quick acting and dissipate oxygen in body tissues. Arsine damages the liver and kidneys and is slower acting.

In the area of biological warfare we have a stockpile of insects, pests and other agents capable of including in our weaponry: Anthrax, dysentery, brucellosis, cholera, diphtheria, gastroenteritis, plague, tulatemia and typhoid fever.

Then there are the "incapacitants." Experiments are going on which are highly classified. These are of two types: one rendering the victim physically incapable and the other mentally incapable of functioning coherently. One compound being tested is a derivative of lysergic acid known as LSD 25.

Then there are the ultra-lethal weapons. They are all relatively cheap and easy to produce. An ICBM missile may cost a million dollars a shot. Not so with ultra-toxic weapons. The raw materials

are cheap. Major General Marshall Stubbs who was questioned as to the practicality of a biological attack against a large country said that he thought that it was technically feasible. An attack comprising ten carriers—planes or missiles—each carrying five tons of biologic toxic agents could account for thirty percent casualties in the United States. We have reached a point where genocide—or total suicide is possible.

It is possible, too, that less than four percent of the sum spent this year on CBR, if allocated to research in terms of survival could be more prolific in another direction. What if \$3,400,000 were invested in research to solve the great dilemma of our day. We invest millions in research with such institutions as the Rand Corporation to seek more effective methods in the armament race. The world is staggering under the burden of an expenditure of \$100,000,000,000.-00 a year for armaments. Our share of this is in excess of \$728,000,-000 a week.

If four percent of the funds for the production and research of the sinister weaponry of CBR were invested in the best minds in our culture to investigate the possibility of using rational means of achieving lessening of tensions and to seek out areas of agreement, and research in the psychology of constructive peace, then we could get on with the job of attacking the real problems which face mankind on this shrinking planet. Such problems as an exploding population, diminishing natural resources and all the other perplexing quandaries. Then perhaps we could conquer the poisons and diseases, —the mental and physical poisons which plague mankind, rather than woo them as allies in the processes of war, whether hot or cold.

If we are to advance and survive beyond the first day of the new century, which will dawn forty years hence, we must invest our talents in a direction other than that of sinister weaponry.

WHOEVER ATTEMPTS TO SUPPRESS liberty of conscience, finishes some day by wishing for the Inquisition. —Theodore Simon



Quotes Of The Day

Thomas Hornby Ferril: Beyond the sundown is tomorrow's wisdom, today is going to be long, long ago.

Felix Friedberg: To open the mind and the heart of youth, to induce tolerance, fairness and understanding, that is the primary goal of education.

Paul Richard: When the rich assemble to concern themselves with the business of the poor, it is called charity. When the poor assemble to concern themselves about the rich, it is called anarchy.

Donald Culross Peattie: We ought . . . to let our plans and problems ripen to solution, knowing there is another Hand in the business beside our own. To leave a question to "unfinished business" is not to abandon the task. It is to attain the serenity which will give us strength to carry on with it when the call to effort comes.

Alexander Bisson: Our life is like some vast lake that is slowly filling with the stream of our years. As the waters creep surely upward, the landmarks of the past are one by one submerged. But there shall always be memory to lift its head above the tide until the lake is overflowing.

Eric Severeid: A whole race cannot be condemned, not even the white race. Guilt is individual; you cannot hold me responsible for the slave trade conducted by my ancestors any more than I can hold you responsible for the slavery conducted by your ancestors long before the white man came to Africa.



Quotes Of The Ages

Plotinus: No one can ever fly from the punishment which it becomes him to suffer for unjust deeds. For the divine law is inevitable . . . In the law it is promulgated how much and how long it is necessary to suffer.

Jesus. John XIV, 1: The Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him.

John Greenleaf Whittier: Dream not that helm and harness are signs of valor true.—Peace hath higher tests of manhood than battle ever knew.

Joseph Addison: Friendship improves happiness, and abates misery, by doubling our joy, and dividing our grief.

Benjamin Franklin: If you would relish food, labor for it before you take it; if you enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.

Henry Fielding: A tender-hearted compassionate disposition, which inclines men to pity and to feel the misfortunes of others, and which is incapable of involving any man in ruin and misery, is, of all tempers of mind, the most amiable; and though it seldom receives much honor, is worthy of the highest.

Woodrow Wilson: Generally young men are regarded as radicals. This is a popular misconception. The most conservative persons I ever met are college undergraduates.

F. W. Robertson: The Christian life is not merely knowing or hearing, but doing the will of Christ.

The Catholic Church

And Morals

"ANY SOUND TREE will bear good fruit, while any tree that is withered will bear fruit that is worthless; that worthless fruit should come from a sound tree, or good fruit from a withered tree, is impossible. Any tree which does not bear good fruit is cut down, and thrown into the fire."—Matt. 7:16-19, *Knox*.

The Roman Catholic Church claims to be not only a good moral tree, but, as Pope Pius XII stated, "a moral treasurer for the human race." What are its fruits? Are they fruits of which all Catholics can be proud because they show that the church advocates and has taught its members to live by the principles of Christ? Consider the facts.

Under imprimatur of Patrick Cardinal Hayes, in *Plain Facts for Fair Minds*, Paulist "Father" George M. Searle, declares: "I come now, finally, to an objection, the most forcible one, perhaps, that can be made against us; for it is one which really has a strong foundation in fact. It is urged against us, that if our organization be really, as it claims to be, the true Church of God, it ought to bear more plainly in the conduct of its members the marks of its Divine origin . . . I do not deny the force of this objection. That Catholics are not always what they ought to be is indeed a cause of reproach; it is truly a scandal, a rock of offence, a stumbling-block to unbelievers for which they are to blame."

CLERGY SET EXAMPLE

Can all the blame be put on the Catholic flock? Have the shepherds themselves been men "with whom no fault can be found," as God's inspired Word requires of Christian overseers? (1 Tim. 3:2, *Knox*) Earlier this year, a Catholic priest and his helper were sen-

tenced to life in prison in the Philippine Islands for murdering a policeman. Four Capuchin friars were arrested in Italy for homicide, extortion and concealment of weapons. In Ireland, two Catholic priests were charged in District Court with viciously assaulting a minister of Jehovah's witnesses. In the United States a priest was jailed after admitting he had forged over \$14,000 in checks. Police in Ecuador rescued a Catholic priest from a mob rioting because the cleric had been abusing parish women and misusing parish funds. In Lebanon, a Vatican-trained priest, part of a band of smugglers operating between the United Arab Republic and Lebanon, was assassinated by his cronies who feared he would double-cross them. All this has occurred in 1960.

And how do the humble people who are instructed by such religious leaders respond to their example? Of morals in South America, in 1953, *The National Catholic Almanac* reported, "Delinquency in those commandments more closely related to human weakness is high as a rule." Illiteracy there is 60 to 80 percent; illegitimacy 25 to 50 percent. In North America, "Father" Leo Kalmer, chaplain of Illinois State Penitentiary, reported some years ago that in 28 states with an average Catholic population of 17.24 percent, the number of Catholic prisoners averaged 33.62 percent!

These shocking conditions are not new. In 1902, Chicago priests were responsible for what Archbishop Francis Katzer of Milwaukee termed a "scandal in Chicago—the most terrible that has ever occurred in America." In vain the Catholic Laymen's Association of Chicago sent a written plea to Cardinal Martinelli in Washington, D.C., because the priestly drunkenness and licentious "enormities have grown to such frightful proportions as to threaten the very sanctity of our own homes and to make every Catholic man with wife and daughters shudder." The Chicago hierarchy also refused to heed a petition signed by fifteen hundred Catholic women asking for "protection." Do you as a parent feel that the education and guidance given by such men is going to be a blessing for your sons and daughters? Is that the kind of life that you personally approve?

Further, historian E. G. Squier, in *Honduras: Descriptive, Historical & Statistical*, records that in the nineteenth century the problem was so prevalent that Honduras "passed a law legitimizing all the children of priests, entitling them to bear the names and inherit the properties of their fathers." Seventeenth-century Catholic statesman and political writer Niccoli di Bernardo Machiavelli observed: "The scandalous examples and the crimes of the court of Rome are the cause why Italy has lost every principle of piety and all religious feeling. We Italians are indebted principally to the Church and the priests for having become impious and immoral." In the fourteenth century vice and simony were so universal in the Church of Rome that "St." Bonaventure (a cardinal), Dante and Nicolas Oresme, Bishop of Lisieux—all Catholics—identified their own church as the "harlot" of the Apocalypse! (*The Pope and the Council*). Further documentation of the profligacy of many popes and clerics of earlier ages is so profuse in standard reference works in every public library that it needs no repetition here.

Is it different today? Does the church strongly advocate the high Bible standard of morals, or does it wink at moral corruption? In Sicily, reporters for *Der Stern* (*The Star*, April 2, 1960) asked the priest in the church at Palma di Montechiaro what effect cramped housing has on Catholic morals. His shocking reply: "There is a great deal of immorality, but in their immorality these persons are all moral, because they do nothing to try to prevent conception from taking place. Thus through their obedience to this law of God their immoral act is nullified." Does God's Word agree? Said the inspired apostle Paul: "Marriage, in every way, must be held in honour, and the marriage-bed kept free from stain; over fornication and adultery, God will call us to account."—Heb. 13-4, *Knox*.

GAMBLING AND THEFT

Next consider the church's attitude toward gambling. The Catholic Truth Society of Ireland in *Catholic Answers to Questions* (1959) declares: "Bookmaking is lawful trade for Catholics in so far as it provides a means for betting as a reasonable form of recreation. If individuals misuse these means, that is wrong for them; not

for honest bookmakers." The *Catholic Digest*, April, 1959, asserts: "If reformists did not antagonize us by presenting false attitudes of freedom and sin, we Catholics would go along with them heartily in their condemnation of the abuses of gambling: the graft and corruption, the cheating and conniving, the passion and penury. The trouble is that they want to forbid our sound bet on a football game, and prevent our friendly session with the boys in the back room . . .

"Some of the simpler laws (against gambling) may rely entirely on the police for their enforcement, obliging us to behave as decent citizens, but creating no direct obligation in conscience." According to a report from the Roman newspaper *Repubblica*, quoted by *Berlin Am Mittag* of February 2, 1948, "Casinos in Biarritz and in Vicloxy are controlled financially by the Vatican. The bank of Monte Carlo is controlled by the Vatican together with two other stockholders." Of his true followers, Jesus said: "You are no part of the world." And his beloved apostle John counseled: "Do not be loving either the world or the things in the world."—John 15:19, 1 John 2:15.

Is it right to steal, either directly or indirectly? As to whether traveling on trains without paying fare is a "mortal sin," Chicago's official Catholic paper *The New World* (March 31, 1944) replied: "That would depend on the amount of money involved. If it were only a short trip and the fare was only a small sum it would not be a mortal sin." The *American Ecclesiastical Review* (January, 1945) advised Catholic clergy that "the absolute sum for grave theft would be about \$40." Regarding the propriety of defrauding the government on tax returns, *The Homiletic and Pastoral Review* (April, 1949) assured Catholic clergy that "taxes are excessive and intended to be, to make up for successful tax dodging . . . So if an individual alleges money spent for charity that he has not spent, and also expenditures in making money that he hasn't actually made, he seems to be justified in evading taxation by so doing." This "morality" leads to jail and, even worse, to divine disapproval.

On this matter, one priest, under the pen name "Peter Whiffin," wrote in "A Priest Warns the Church": "I, and lots of other priests,

have begun to sense a subdued antagonism toward our clerical collars. Even the faithful appear to be affected by a growing indifference toward us. . . . The crash (1929) should have helped us clear our hearts of the fever of getting money and power. It might have made us get back to making religion a blessed means of living for the poor instead of a commercialized racket of living *off* the poor. If only we had tried then . . . we might have built up a race of real priests . . . men who found in the joy of being a real priest far more happiness than they find today on the golf course, in their cards, on their vacation trips, or in the long, empty, lazy hours in their rectories . . . we figured out schemes to recover our own losses, with special appeals from the pulpit, with euchres, bazaars and benefits, with dunning letters, and finally with campaigns engineered by professional promoters who shared heavily in the proceeds . . . Thus today priests as a class have lost the confidence of the masses.

“Of course religious life among the faithful seems to go on much as before. The crowds still flock to our churches; but beyond those duties which have been ingrained in them by habit, they leave us priests pretty much alone in our splendid aloofness. Christ was not aloof from the masses. Have we priests today more dignity than Christ?”—*Reader's Digest*, May, 1937.

The facts show clearly that the fruit produced by the church has been morally rotten. As for the outcome, the apostle Paul, writing as God's spirit directed, says: “Make no mistake about it; it is not the debaucher, the idolaters, the adulterous, . . . the dishonest, the misers, the drunkards, the bitter of speech, the extortioners that will inherit the kingdom of God.”—1 Cor. 6:9, 10, *Knox*.

“Awake”—Watchtower Bible and Tract Society of New York.



Strange Birds Of Freedom

H. B. Walters

IS IT STRANGE that on the North American continent two republics have chosen birds to represent their stand for freedom?

For over a hundred fifty years the bald eagle has been our national symbol. Had the early fathers listened to Franklin we would have a turkey on our important government papers instead of the American eagle. For some reason he thought that wild bird was a better symbol for tea-thirsty colonies. Perhaps this was because the bird was plentiful in the woods. Or because it looked better on a Puritan platter at harvest time. Or because there was more cooperation between a Pilgrim blunderbuss and a gobbler than between grapeshot and high flyer. At any rate Congress would not listen to turkey tout. Possibly this was due to the fact that in those questionably good days that body was composed solely of males. The idea of the bald-headed eagle representing them had a personal appeal. Probably not one of them knew that "bald" did not mean naked without benefit of powdered wig. The word meant merely white or streaked with white.

Sentiment may have had its finger in the selection. The eagle was an ancient symbol of spiritual vision. It was supposed to be the only creature which could look the sun in the face and not blink. It soared high above mundane materialism. It flew through path-less space guided by something sure but unknown. To adopt the eagle was to announce that true Americanism was guided not by the flesh-pot at the end of the rainbow but by etheric beauty above. This bird was only a tangible way of saying. "In God we trust."

So the creature was lured from Pike's Peak to printers' ink. It learned to ride soft shoulders of military upstarts instead of hard

crests of windy down drafts. It gave up green trees for greenbacks. On our great seal it met the top echelon of probably every country of the globe. So far nobody has suggested taking it into space in competition with monkey or dog.

While the family of Washington's eagles were multiplying the "real McCoy" of the skies was not doing so well. They made fine targets for long range guns. Secretly, of course, for the birds were protected not so much by patriotism as by legal code. And of course every museum wanted to adopt one. So today there are less than a thousand bald eagles left in the United States.

Probably every new stamp collector has seen the sacred bird of Guatemala and called it a parrot or a macaw. Possibly even a bird of paradise. It is none of these. The quetzal bird is as rare as it is beautiful. It will sign no treaty of peace with man. As the human race advances the quetzal retreats deeper into the jungle. Today many claim that it is extinct. Others report that a few have been seen by stealthy tourists into virgin forests.

Occasionally the quetzal has been captured. Zoos wanted them. The choicest fruits were offered to tempt its beak. Not one bite would the caged creature take. Nor would it drink. Death was preferable to captivity. Freedom or die, was its motto literally. So the ancient Guatemalians chose it to represent their love of freedom.

When the Spaniards arrived in Central America they found the Aztec chiefs wearing elaborate bonnets and even robes made of quetzal feathers. Only high priests and top rulers dared wear such finery. Never had Cortez and his warriors seen such beautiful creatures as these slaughtered for their feathers. He called the birds green eagles. The male bird wore a sort of topcoat of iridescent green and a vest of Christmas red. Its crown was also of a metallic green. And most prized of all were its four or six tail feathers often a yard in length. The female was too drab to tempt a hunter's arrow or bullet.

It is not for its beauty alone that the natives revere the quetzal. Tradition says it played a role in trying to defend the land from

Spanish invaders. On the day the army of Alvarado pitted their steel against the clubs and knives of natives one bird tried to defend the Mayan chief. It struck at Alvarado's eyes. Spanish blood stained the feathers red and forever after its descendants wore the red vest as a reminder of bravery. Small wonder that the natives adopted the bird as sacred and made it their symbol. It was given a day of the year as we give a day to St. Patrick. A child born on this day was under the protection of the quetzal and was considered almost immortal, at least indestructible. Today the natives feel the same toward the bird as their ancestors did. They named a town for it, Quetzaltenango, meaning home of the quetzal.

These two birds which are symbols of free people have quite different nesting habits. The eagle prefers a stony crag where it can keep its "eagle eye" on the rest of the world. Here it throws together a sort of mattress of sticks. There is no codling of the eaglets. Mr. and Mrs. quetzal chose a hole in a tree. Here the vanity of the male shows up. He digs the hole on through the tree making a front and rear door to the nest. This allows his tail feathers to hang down and not get mussed while he is taking his shift on the hatchery. At the same time he can be on guard.

An ancient myth says that the gods made this fantastic bird one night by using many colored butterflies. And so the creators ran short of imagination when they gave it voice. The cry of the quetzal bears no resemblance to canaries but rather is a combination of croak and yell.

Let us hope that these birds of freedom will not all join their relatives to live in glass houses in museums. But whatever their physical fate they will encircle our globe on flag, money, stamps, documents and in the hearts of their countrymen.

WHATSOEVER doth happen in the world, doth happen justly, and so if thou doest well take heed, thou shalt find it. I say not only in right order by a series of inevitable consequences, but according to justice and as it were by way of equal distribution, according to the true worth of everything.

—Marcus Aurelius

Small Beginnings - - -

Great Endings

Rose Winkler, M. D.

WHEN I THINK of the wonderful ruby-red blood-stream as it filters through the fine hair-like tubes of the supply-system, bathing every cell of the body, bringing thereby to the tissues and organs a dainty banquet of finely-divided, liquefied foods; and of another set of tubes which carries away the waste matter (the drainage system) to be purified or eliminated, I am reminded of the tides of the ocean as they wash in and out, leaving shells and seaweed, seeds and spores, on the shore and again carrying them out.

In the body, the hungry little cells with open searching mouths are ready to greet the warm life-giving blood stream, assimilating what they select and casting their damaged garments and refuse back into the flood of the stream for fuel, to be oxygenated and transmuted into heat and energy. As every act and thought uses up so much material, the food substance in the blood rebuilds it again.

Just now I am impressed with the wonderful, filial love and co-operation existing between the great blue ocean and one of the wonderful little creatures living in the sea, called Piddock. There are cliffs on the shore made of chalk and limestone. The rocks disclose holes, cavities—for the Piddock bores tunnels through the rocks. You may remember that the amoeba has long blunt finger-like pseudopods or false feet; and the Piddock, a soft little creature inside its shell, rests on its soft little “foot” as it turns its shell first a little to one side and then a little to the other side, until in time it has bored a tunnel through the hard limestone, for there are millions of them busy at work; and as, backwards and forwards, it goes boring, boring, on, it

leaves a very thin dividing wall between its tunnels.

The Piddock loves the sea, and prepares to do what the sea has not the power to do by itself. Then the sea, with its great love of the Piddocks and the rocks, as it rolls in with its huge, splashing, embracing arms, breaks down and washes away the walls and the foundation of the cliff—and before long there is a landslide!

Just as the works of construction and destruction of Nature are due to the one-celled germs or bacteria, or to more complex lives such as the little Piddock, just so do the little cells in the body build up all the various complex tissues; and the ever-rolling waves of the blood stream carry away the debris or waste material the while growth and repair are going on constantly.

In the seeking of perfect health we are taught that plenty of fresh air, sunshine, simple nutritious food, exercise, bathing, and sleep, as well as a cheerful state of mind, tend to promote health and furnish stout resistance to all contagious diseases.

Let us add to these a calm, balanced mind and character, and an unselfish motive: thinking, loving, serving nobly; which tends towards enthroning the shining Warrior, to direct and control all the destructive and unruly forces within that ever seek ascendancy over the Higher Self.



THE MASS OF MANKIND will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas repose, and must repose, the general practice of the world. That is as much as saying that whoever sets himself to see things as they are, will find himself one of a very small circle; but it is only by this small circle resolutely doing its own work that adequate ideas will ever get current at all. —Matthew Arnold

Discrimination In Education

International Experts Discuss Draft Convention and Recommendation

"OF ALL FORMS of discrimination, those existing in the field of education are the most harmful and the most hateful."

It was in these words that Mr. Rene Maheu, acting director general of Unesco, addressed the inaugural meeting of a special committee of governmental experts convened by Unesco in Paris from 13 to 29 June to draw up a draft international convention and a draft recommendation on various aspects of discrimination in education.

Stressing the "gravity" of the task facing the experts, Mr. Maheu said that this form of discrimination "attacks the individual and society at the most vital point: the moulding of the mind."

"It is here," he said, "that fatal divisions take place which determine the destiny of a generation not only for the present but for the future, between freedom and slavery, equality and iniquitous inequality, brotherhood and unrelenting hatred. And I say that discrimination in education is also the basest and the most hateful form because its victims are first and foremost children.

"Those who, by reason of a child's sex, his race, his religion, his economic and social status—or, rather, that of his parents—deny him, or accept that he should be denied, or are willing to ignore that he is being denied the education to which he is entitled in order to ensure the personal and social fulfillment of his abilities, have never seen the look in the eyes of a child when their clearness is clouded by pain or injustice. Or perhaps they have become insensitive to this frightful thing. In that case they have forfeited their claim to humanity."

Yet, today, said Mr. Maheu, "millions and millions of young defenseless minds suffer this degradation. And to think that there are people who explain it and even try to justify it . . . a justification for this denial of a human right! "That," concluded Mr. Maheu, "is what you have come here to make impossible in the future."

After Mr. Maheu's address, the committee chose its officers, unanimously electing as Chairman Ambassador Charles Daoud Ammoun, permanent delegate of Lebanon to Unesco and special rapporteur of the Sub-Commission on Prevention of Discrimination and Protection of Minorities, set up by the United Nations Commission on Human Rights. Two vice-chairmen were elected: Mr. L. V. J. Roy (Canada), and Mr. Stanislaw Dobcsiewicz (Poland). Mr. Pierre Juvigny (France) was elected Rapporteur.

Problems of discrimination in education have been studied by the United Nations for a number of years. In 1954, the Sub-Commission on Prevention of Discrimination and Protection of Minorities asked Mr. Ammoun for a detailed analysis of these problems as they confront the present day world. This report was studied in 1957 by the Commission on Human Rights; the matter was then turned over to Unesco which will submit to its Member States at its next General Conference in November, 1960, a draft convention and a draft recommendation on discrimination in education.

The committee now meeting in Paris is charged with putting the draft texts into final form. The countries ratifying the convention would undertake to repeal any legislative provisions and to modify any practices involving discrimination; to assure universal compliance with compulsory school attendance regulations; and enforce equal entry for all in any public educational institution.

Countries would also undertake to formulate and apply a national policy designed to promote equality of opportunity and treatment in education. Equality of opportunity would also mean that all public educational institutions of the same category would provide the same level of education and that standards would be the same as regards the number of teachers and their qualifications, school build-

ings, equipment and teaching material.

According to the terms of the draft convention, it would also be agreed that "the liberty of parents . . . to choose for their children institutions other than those maintained by the public authorities . . . should be respected, as well as their freedom to ensure the religious and moral education of their children in conformity with their own convictions."

TV And International Understanding

THE OPPORTUNITIES offered by television for promoting international understanding were discussed by television producers and directors from 11 countries meeting recently at Unesco House in Paris.

Opening the meeting, Mr. Vitorino Veronese, director general of Unesco, had stressed the widespread influence of TV: "Every day," he said, "ten thousand new television sets are purchased in the world. Every day 50,000 new viewers watch programs on the screens in their homes. What television offers is easily accepted. That is why this new instrument made available to us by technology is a formidable means of communication."

The experts, representing eleven different television organizations made a special study of problems involved in cooperation between various national networks and of ways to eliminate obstacles to the exchange of programs. In this connection, a draft Customs convention, on the temporary importation of professional and cinematographic equipment, drawn up by Unesco was asked to study, in collaboration with the International Film and Television Council, the possibility of creating an information center which would pro-

vide television networks with details about programs contributing to international understanding produced in various countries and suitable for use abroad.

The meeting also asked Unesco to study the creation of an annual prize for the television program which best helped to make known the civilization of another country.

Children's programs were another important subject of discussion. Participants were unanimous that special efforts should be made to broadcast programs serving the cause of friendship between peoples during children's hours. Each national organization was invited to produce during 1961 a film of 15 or 30 minutes describing the life of children in its country, suitable for viewers under thirteen years old. These films would be offered free to television stations in many countries.

The meeting was attended by representatives of the BBC and Associated Television of Great Britain, of the French Radio and Television organization, of Czech, Soviet, Mexican, Japanese, Polish and Italian networks, of the Columbia Broadcasting System (USA), the Canadian Broadcasting Corporation and the German Norddeutscher Rundfunk.

(UNESCO)



The Question Of Capital Punishment

Dr. Vitali Negri

THERE ARE CRIMINALS who are apparently too hardened, too set in the pattern of criminal thinking and living, to be receptive to psychological help or susceptible to reform. They are seemingly incurable, not because they were born that way, but because they did not receive proper discipline, guidance, and approval at the proper time. This does not alter the fact, however, that they are a menace and a curse to society.

Among them we may find cold-blooded killers who murder willingly for money, sometimes in the capacity of hired thugs, and others who murder to gain power or to satisfy personal revenge motives. Others are "rackets" operators or traffickers in dope and prostitution. Some of these criminals are known or suspected by the police and F.B.I. but cannot be touched due to lack of conclusive evidence. Together, they represent the undesirables, the scum of the human race, who live and profit by preying upon the weak, and by degrading, ridiculing, and destroying all that the builders and protectors of society have striven to accomplish.

Now the question arises: What shall be done with them? Nothing can be done, of course, unless they are behind bars. There, at least, the law has jurisdiction over them, although at great expense; for besides the crimes the criminal has already perpetrated before being apprehended, and for which society has already paid in some form or other, he now adds to these the burden of his care in prison. Therefore, no matter where the criminal is, so long as he lives and operates as a criminal, he is a menace and a tribulation to society. In prison, however, the menace of his existence is restricted, if not the liability.

All of which advances us to a serious consideration of the death penalty. Should capital punishment be part of our penal law? If a man has been convicted of wilful and deliberate first degree murder, is society justified in taking a life for a life, or are we guilty of barbarism by adding a killing to a killing? Do we cheapen life or enhance its value by enforcing capital punishment? Is a killer who has committed six or seven homicides (and we have had many), important enough as a human being or desirable enough to society to merit being kept in prison in sanitary comfort for the rest of his life, receiving free food, free education, free psychological treatment, free entertainment and other benefits at the expense of the public? Is he worth it? Do we owe humaneness to an individual who is himself inhumane?

There are many pros and cons as to the wisdom or morality of the death sentence. It is, however, the opinion of this writer that a reasonable solution which could satisfy the misgivings of both camps could be found in a clarification of the main purposes of legal punishment. These main purposes may be covered in the following four points: (1) protection of the public through restraint of the criminal; (2) the problem of adequate retaliation; (3) rehabilitation of the prisoner through psychiatric treatment and education; and (4) deterrence of further crime through fear of the severity of punishment if apprehended.

Now, if the attainment of all four of these purposes could be assured without the use of the death sentence, there would then be no real need of capital punishment.

It is my belief this could be achieved, provided two stringent reforms are instigated: (1) There shall be *no parole* to criminals found guilty of those crimes which now constitute a death penalty; and (2) every criminal within this bracket must work persistently and diligently according to his ability for the rest of his life within prison confines. He must produce for society without recompense to himself, except for those benefits which he may attain within the prison itself in recreation, better working job, etc. He shall be given

the opportunity to start a new life. If he behaves as demanded by prison regulations he shall be given educational direction and be trained to be of use to the prison and to society. Rehabilitation will not be closed to him, but hope of returning to the "outside" will remain a closed door forever.

With the criminal sentenced to hard work for the remainder of his life and no hope of parole, but with all opportunities to repent his mistakes and to build new interests educationally which, it is hoped, will be used to make him less of a liability in the general picture, three of the four purposes of legal punishment will have been served. As pointed out previously, there is little real evidence to prove that the death penalty acts effectively as a deterrent to crime or murder, even though most men fear death. Actually, the criminal is almost always sure he will not be caught. Therefore, a life sentence without hope of parole would undoubtedly carry no less equal weight as a deterrent than the death sentence.

It would also equally safeguard the public from the criminal during the rest of his life; it would protect the state from the ignominy of turning murderer itself; and it would prevent the irrevocable miscarriage of justice should a verdict be proven wrong.

This leaves only the problem of adequate retaliation. Retaliation is revenge. Revenge is the act of returning evil for evil, like for like. It is motivated by sadism—the desire for an emotional satisfaction which can only be attained by the infliction of pain.

The discovery that revenge is "sweet" is not new to mankind. Long before Biblical times the compensation of an "eye for an eye and a tooth for a tooth" had been carried out both by individuals and by society. The Jews in writing their Bible and creating a God of Vengeance merely introjected into the new monotheistic concept of deity, a continuance of man's own feelings of hatred, vindictiveness, maliciousness and bitterness, which had also been part and parcel of polytheism. Just as Jeremiah cried out in his anguish (Chap. XV. v. 15), "O Lord . . . visit me, and revenge me of my persecutors," so throughout all history men have called upon their gods to avenge

the defeat or wrongs they have suffered at the hands of their enemies, and have, in turn, killed and plundered to avenge their gods.

As men became less barbaric, the severity of revenge lessened accordingly. Mutilation and torture gave way to more direct, less painful inflictions of penalty. Personal vengeance as utilized by the vendettas and the fighting of duels was outlawed, as was mob violence as expressed in lynching and other uncontrolled explosions of hatred. In their place, legalized punishment preceded by trial by jury was established, aimed at eliminating personal killings. Although the revenge motive still remained intact, only the state was allowed to assume the role of avenger.

Now any criminal who commits murder is either emotionally perverted (that is, he enjoys it) or else he is frightened. The same situation applies to society. However, inasmuch as the criminal is already apprehended, the excuse of exacting the death penalty cannot be due to fear of the accused who is now helpless: It can only be due to fear of others like the accused who are still at large. Yet to kill one person who is no longer feared in order to make him an example, a warning to others who are feared, is not an act of impartial justice. At most, fear of the accused cannot be used as its motive.

Therefore the one remaining motive is the emotional satisfaction of revenge, the desire to make the offender suffer. In this attitude, there is no compassion, only sadism. During a murder trial, society often reacts with intense malice and vindictiveness toward the accused, spurred, of course, by its personal identification with the victim and its fear that what happened to him (or her) might happen to them. If the crime has been particularly brutal, the rendering of a death sentence is accepted by many only with grim satisfaction but with a gleefulness and voraciousness that is almost ghoulish.

For a society that calls itself enlightened, modern, progressive, etc., such motives and attitudes are neither fitting nor approvable. Society, whether it likes the responsibility or not, has helped to create the criminal. It is its duty to discipline and punish him, but not by

(Continued on Page 94)

EDITORIALS

Universal Brotherhood

A GREAT DEAL HAS recently been written in regard to the Brotherhood of Man. It is a frequent theme in many directions, and is liable to repeat the experience so often seen, so seldom understood. "Liberty, Equality, Fraternity" is as good a slogan for the mob, the priest, and the gibbet as any other. "Brotherhood" may serve as the slogan of the devil. There is a brotherhood of thieves, of assassins, of *thugs*, no less than of humanity. There is thus both a true and a false meaning to the word "brotherhod," just as there is to every other word. It would perhaps be more accurate to say that there is one true meaning, and that all others, all uses and applications other than that, are false.

Sometimes great reluctance is shown in admitting the fact that all mankind are brothers, and even when a tacit assent is given there are certain explicit qualifications and exceptions. As though the assent or the denial of puny man could alter a fact in nature. Though every being in the universe turned Cain; and though every man's hand were raised against every other till the earth steamed with blood and rotted with gore; the last survivor of the race in the holocaust of humanity would have to face the fact that every silent victim was and is his brother.

Not only is every human being thus akin, but this kinship is a basic and universal principle in nature, and extends to all life, to everything that breathes, that walks, or flies or crawls. Indeed, there is nothing else but Life; it is diffused everywhere, and it is *One*.

A mere intellectual assent to this broadest and clearest fact in nature is but the beginning of wisdom. Such assent marks a degree

of intelligence, but is in no sense meritorious. It hence follows that the profession of belief in the Universal Brotherhood of man carries with it no necessary virtue, any more than profession of Christianity makes one necessarily Christ-like. In fact, there is a close similarity in these two cases both as regards nature and results.

The first and only binding principle of all sects and races is said to be the Universal Brotherhood of man without the least qualifications or reservation. The measure in which different individuals may succeed in this constant conformity in thought, word, and act, will necessarily differ. No one who makes a sincere and determined effort can altogether fail, no matter how great his natural selfishness may be, and no one can make the least honest effort in that direction without being bettered by just so much.

To profess belief in the universal brotherhood of man, therefore, by any fair and intelligent construction, involves two things. First, an intellectual assent to brotherhood as a fact; and second, a determined effort to act in accordance with the implied relation at all times and in all circumstances. It does not imply that any one professing such belief has reached the point of perfection; that he is always reasonable, just, and charitable; but it does imply that he is using his best endeavor to become so; and such an one will learn from his own failures and lapses into passion and selfishness how difficult a task he has undertaken.

Self-conquest alone can satisfy the ethical claims of the Brotherhood of Humanity. Brotherhood does not imply that falsehood may not be exposed, or misstatements denied, for herein lies a large part of the advocacy of truth. It does, however, imply charity toward the faults and mistakes of individuals, even of our enemies and traducers.

There is general admission that the world's troubles are grave, but there is not much awareness that these troubles arise mainly from the centering of our interests in property and position rather than in solid human virtues. Only when our pathetic concern with sophomoric selfishness is lost in devotion to noble ideas and ideals

of Brotherhood shall our present paroxysms and perturbations disappear. "The deep moans round with many voices . . . Tis not too late to seek a newer world. Some work of noble note may yet be done, not unbecoming men that strove with Gods."

* * *

The beloved Christian Gauss of Princeton once left some precious words of wisdom for our unheeding world: "There are those who tell us that to cure the discontents of our present age what we need is religion. If this is true, and I believe it is, our predicament is serious. We have no place to put it. It is like having to move a concert grand piano into an 8x10 New York apartment . . . A religion which has been excluded from politics, from business, from science, and from public education, from all those fields which mean most to modern man, has naturally lost power and influence . . . It has become what God was for Laplaec, a useless hypothesis. Before a new religion can prevail, one must open these closed doors and somehow introduce a gospel of man's responsibility, if not to God, at least to man."

When we change the Mind and Spirit of man and find again the spiritual principle around which to organize our lives, then we may bring about important changes in our civilization.



THE TRUE lover of learning naturally strove toward what is . . . until he grasped the nature of each reality that is, with that part of his soul which is fitted to lay hold of such by reason of its affinity with it. —Plato

College Improvements

COLLEGE ENROLLMENTS are expected to double in the USA by 1970—from the present three million to six million. Beardsley Ruml, the tax expert, in his book MEMO TO A COLLEGE TRUSTEE made a number of sensible suggestions on this important subject. He suggested that colleges could exhibit more skill in budgeting and using the facilities they now have, and that they should improve efficiency by defining and limiting what they are trying to do.

The US Office of Education recently stated that our colleges could now handle 60,000 more live-in students or 250,000 day students if they used present space more efficiently. Some colleges use only 35 percent of capacity; while experts believe 60 percent of capacity is not unreasonable. Temple University has topped 80 percent and retained educational quality.

Another factor which has occurred endlessly to all who know the college world is the necessity for setting higher standards for entrance of students. Believe it or not, the truth is that as many as six out of every ten high school graduates who go to college drop out—or are flunked out—before the end of the freshman year.

And, finally, Ruml urges upon colleges more willingness to consider new methods, to explore, to innovate. He suggests they should shake up the whole curriculum, cut out many courses, use fairly large classes for some subjects and smaller ones for others.

He lists suggestions that our schools should be run full-time, all 12 months of the year; and that more part-time teachers could be employed and possibly be paid by large corporations. Wider use of TV should be considered, for Pennsylvania State U has reported favorably on its televised classes. 200 other colleges now use some TV and another 300 will soon be joined in the southern regional hookup.

All this is rapidly becoming an important problem for the USA; but one thing is rarely mentioned in the whole subject of education

and that is the very central one, which this magazine endlessly emphasizes; the necessity for emphasizing above all else the ethical concepts, without which mere knowledge may become an actual danger.

We have just summarized some of Beardsley Ruml's ideas on current college conditions in this country. Perhaps it would be well to add a few remarks about the attitudes and values the student should derive from his college education rather than about enrollments, physical assets of the college, practical preparation for some profession, etc. At a time when nearly everybody is going to college, or has gone or will go, a student should ask what values he should get from college, values which are not to be measured by dollars or worldly repute.

Dr. Philip E. Jacob of the Univ. of Pennsylvania, has summarized in a publication by the American Council on Education, *Spotlight on the College Student*, what happens to the values of American students at college. He shows that their college experience barely touches their standards of behavior, quality of judgment, sense of social responsibility, perspicuity of understanding and guiding beliefs. That is, the colleges are NOT doing their most important job!

The influence of college on contemporary students values may be summed up as follows:

1. The values of American college students are remarkably homogeneous, considering the variety of their backgrounds and their relatively unrestricted opportunities for freedom of thought and personal development.

2. The main effect of higher education upon student values is to bring about general acceptance of a body of standards and attitudes characteristic of college-bred men and women in America.

3. Students' values do not vary greatly whether they have pursued a conventional liberal arts program, and integrated general-education curriculum, or a professional-vocational option.

4. Quality of teaching has little effect upon the value outcomes of students' general education.

5. The method of instruction seems to have only a minor influence on students' value judgment.

6. Similar as the patterns of student values appear on a mass view, the intellectual, cultural, or moral climate of some institutions stands out as having a peculiar potency.

The values of many students do not come much in college. There are exceptions; but the change comes usually from some sensitive, magnetic teacher with strong values, or from certain personal experiences the student may undergo. That is, the student's values grow when he is confronted with fresh, disturbing implications which are different from what he had always taken for granted. This comes not from an assembly-line study, but from a sharp personal experience.

One other aspect of American college life should be breached: the way each college somehow develops a general attitude among its students as to what work each student can do without becoming a "square." That is, an attitude is formed by the college paper, by the fraternities and sororities, by the many "activities" that takes a sardonic view of the odd eccentric who really devotes himself to the pursuit of wisdom and knowledge.

Oddly enough, many professors seem to do little about this, save disparage the students; some actually have so little idealism or enthusiasm that they may take to deriding even the earnest ones. One often feels that it would be well if we could organize a few rather small colleges—with not more than 300 or 400 in the whole school—throw out all the athletics and social fripperies, and make them places where only those people come who *want* to study. That would really be fun for both faculty and students, because they would be dedicated to the life of the mind and the spirit,—not to "horsing around" like adolescents just coming into their teens.

* * *

Mexico's Solution To The School Building Problem

2000 CLASSROOMS IN 100 DAYS

Antonio de Gamarra

THIS YEAR MEXICO IS observing the 150th anniversary of the beginning of its struggle for independence. To mark the occasion and the importance of education in economic and social development, the Mexican authorities are launching an ambitious program of school construction, to be carried out in several stages.

The first, already in progress, is the rapid construction—in 100 days—of 2,000 rural schools to be put into use this month, at the beginning of the autumn term. This operation was launched in early March when the President of the Republic, Senor Adolfo Lopez Mateos, and the Minister of Education, Dr. Jaime Torres Bodet, attended the “send-off” of the first 200 “model rural classrooms.” Thereafter pre-fabricated elements for 20 rural schools were dispatched every day to various parts of the country.

Planning construction of these schools — pre-fabrication plus local materials and manpower — called for careful research and the study of resources available. “Our model rural school,” said architect Pedro Ramirez Vasquez, administrator of the Federal School Construction Plan, “combines the most modern industrial and architectural techniques, on the one hand, with traditional methods of village craftsmanship using local materials, on the other.”

Village builders, it was found, can put up walls and lay foundations and floors easily enough, but they often lack the materials and techniques needed for cheap doors, windows and sanitary equipment. “Knowing this,” said Mr. Vasquez, “and after having studied the

resources available in each area, we drew up the blue-prints of the model rural school, which includes a 4-room lodging for the teacher."

\$2,800 PER SCHOOL

Under this plan the villagers contribute local materials for the floors, walls and roofing; while the government provides the metal framework, windows and doors, the furnishings and teaching equipment, and the electrical and sanitary installations. The construction of these 2,000 schools will cost the Mexican treasury 70,000,000 pesos — 35,000 per school (about \$2,000), a very low figure, considering the present building costs and the quality of the design and materials used.

Each school is erected in several stages. First, villagers chosen by the Federal Construction Committee prepare the ground and lay the foundations and the floor. The committee then sends them the metal framework, and, when this has been put in place, the villagers erect the walls and put on the roofing. Then the committee arranges for the electrical and sanitary equipment to be installed. In this way a school for 50 pupils can be built in two weeks.

The main element of the building is its metal framework, made in Mexico, which weighs all told four and a half tons, and can be transported in one truck and delivered in parts weighing approximately 110 pounds for easy handling. The walls and roof vary according to the region, with the use of local materials — brick, stone, mud-clay, palm thatch.

The architects found a way of avoiding the cost of glass for windows by using instead a translucent plastic material. To prevent excessive light, these translucent panels are decorated with drawings: portraits of national heroes, maps, sketches of plants and animals, anatomic charts — which make them "lesson windows." These illustrations were done in collaboration with the Latin American Educational Films Institute (ILCE), an organization created by the Mexican Government and Unesco.

In classroom design the Mexican architects have rivaled one another ingenious creation. The furnishings are of polished wood, and the fore-part of each desk forms a bench to serve the desk ahead; under the desk is a wooden shelf to hold the pupil's traditional "sombrero" style hat. On a wall is a large blackboard of plastic material which can be used as a screen for film projection. Each school has audio-visual equipment including a 35-millimeter projector and 50 filmstrips on educational themes for primary grades — films selected and produced by ILCE; a radiogram and at least three long-playing records — the national anthem, children's songs, and talks on the history and geography of Mexico. An aperture in the wall makes it possible to swing the radiogram around for use either in the classroom or in the teacher's lodgings.

THE TEACHER'S HOUSE

This lodging adjoining the classroom consists of four furnished rooms, modern and comfortable, a kitchen and wash-room, built to the same standards as the classroom. The presence of the teacher in such clean and sanitary surroundings is intended to serve as an example and promote progress in the community. Each teacher will have a small library of 50 books, in which work on mathematics, psychology and history will stand beside agricultural handbooks and selected texts from Spanish and Latin American literature.

Like the building materials, facilities for lighting and water supply vary according to the locality. In some places the school may have a motor-generator to provide electricity; in others, the lighting comes from gasoline lamps; for water supply, special piping may be used, or the water is pumped from wells or cisterns. The sanitary equipment is made of plastic material — polystyrene and fiberglass — made in Mexico for the first time. The pipes are also of plastic.

Such is the model school now being erected all over rural Mexico. But much work remains to be done. By 1971 there will be more than 7,000,000 children of school age in the country. This means that 27,440 new classrooms and 18,750 teachers' houses will have to be built in rural areas; and 11,825 classrooms in the towns.

The Mexicans wish to commemorate their struggle for independence by giving all an opportunity for education. Their model rural school is of interest beyond the frontiers of their country, for it can contribute toward the solution of one of the most urgent problems of education throughout the world — the lack of classrooms.

(UNESCO)



The translucent plastic material used to replace glass windows has been decorated with drawings to prevent excessive light. These illustrate the senses, various zoological species and anatomy. They were prepared in cooperation with the Latin American Educational Films Institute.

Photo, Courtesy of the Secretariat of Education, Mexico

—(UNESCO)



Scientific Corroborations

Of Theosophy

THE FOLLOWING IS A LIST of some corroborations by Science of statements made many years ago, in the classical literature of Theosophy; they prove Science to be a great ally of Theosophy, for they demonstrate, in an ever-increasing measure, the stability of the foundations of the Theosophical Structure. These corroborations are given here only as a means to an end and not as an end in themselves.

D. D. Kanga

Managing Editor Science Section, Journal of the University of Bombay

The statements under the heading "Theosophy" are extracts from H. P. Blavatsky's *Isis Unveiled* (A Master-Key to The Mysteries of Ancient and Modern Science And Theology), 1877; and *The Secret Doctrine: The Synthesis of Science, Religion and Philosophy*, 1888.

MIND IN NATURE

THEOSOPHY:

"*The Universe* is the expression of Life, Thought, Consciousness. These are the energizing, guiding Principle in all Cosmic Processes, whilst that which appears under the guise of Matter is the objective correlative of this primary activity of the One Life, or Beness."

SCIENCE:

The reduction of material things in terms of mind is now the theme of scientists as it has been that of philosophers: From the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician. The universe can be best pictured as consisting of pure thought. If the universe is a universe of thought, then its creation must have been an act of thought.

The universe shows evidence of a designing or controlling power that has something in common with our own individual minds.—Sir James Jeans, *The Mysterious Universe*, 1934 .

THEOSOPHY:

Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to esoteric Physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, but, exceptionally, the conscious, Cause of the sense-born phenomena designated as this or that natural law.

SCIENCE:

The cruder kind of materialism which sought to reduce everything in the universe, inorganic and organic, to a mechanism of fly-wheels or vortices or similar devices has disappeared altogether.—(Sir Arthur Eddington, *New Pathways in Science*, 1935). To put the conclusion crudely, the stuff of the world is the mind stuff.—(Sir Arthur Eddington, *The Nature of the Physical World*).

THEOSOPHY:

. . . and between this time (1888, and the year of publication of *The Secret Doctrine*) and 1897 there will be a large rent made in the Veil of Nature, and materialistic Science will receive a death-blow.

Mahat — Universal Intelligence . . . is no other than the Logos. . . . He is, in short, the 'Creator' or the Divine Mind in creative operation, 'the Cause of all things.'

SCIENCE:

The units they (the physicists) have discovered will constitute not only a world of physics but, in the end and at far removes, also a world of life and spirit . . .

These units, particularly the electron and quantum, have an almost meta-physical aspect: they are physics infected with thought. Thus it comes that the ultimate units are not purely physical or material but point to an undifferentiated primitive world-matrix which includes both the physical and thought-characters of the world. General Smuts, "*The Evolution of the Universe*," quoted by E. L. Gardner in *The Web of the Universe*.

UNITY OF NATURE

THEOSOPHY:

Everything originated in the One, and, proceeding from the One, must finally return to the One. The radical unity of the ultimate essence of each constituent part of compounds in Nature—from star to mineral atom, from the highest Dhyan to the smallest infusorium, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this unity is the one fundamental law in Occult Science.

SCIENCE:

The belief—that all things are made of a single substance—is old as thought itself; but ours is the generation which, first of all in history, is able to receive the unity of Nature not as a baseless dogma or a hopeless aspiration but a principle of science based on proof as sharp and clear as anything which is known. Karl K. Darrow, *Renaissance of Physics*, 1936.

EVOLUTION

THEOSOPHY:

Evolution according to Theosophy is that process of change whereby something that is latent and sleeping is brought into manifestation and activity. To understand this we must postulate two factors—a spirit or soul which is seeking expression, and a form or body wherein the spirit or soul expresses itself.

SCIENCE:

What I find in evolution is *one great scheme from bottom to top, from first to last*. What I also believe is that this advance throughout nature is a revelation of Divine Agency. And since mind as its best is the highest term in the course of evolutionary ascent it may well be said that the evolution of mind reveals the agency of Mind.—Prof Lloyd Morgan, *The Great Design*.

Now we are becoming convinced that by starting from the parts we shall never be able to explain organic and mental life, and there is something like design in organic nature.—Hans Driesch, *The Great Design*, 1934.

AN EVOLVING UNIVERSE

THEOSOPHY:

Light—the first mentioned in *Genesis* . . . is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity . . . From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginning of all physical and chemical action, and of all cosmic and spiritual phenomena.

SCIENCE:

The Cosmic Rays of Millikan “may be evidences of the actual birth of atoms of matter out of the fundamental particles of electricity in the outer reaches of our universe.—*Kernels of the Universe*.

THEOSOPHY:

Among many other objections to the doctrine of an endless evolution and involution, or reabsorption of the Cosmos, a process which, according to the Brahmanical and Esoteric Doctrine, is without beginning or end, the Occultist is told that it cannot be, since by all the admissions of modern scientific philosophy it is a necessity of nature to run down . . . To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective, and to re-ascend once more.

SCIENCE:

It is more than probable that the transformation of Matter into radiant energy is also going on somewhere in the opposite sense, and that radiant energy is condensing back into mass.—Millikan, Director of the California Institute of Technology, *Evolution*.

THEOSOPHY:

The ancient philosophers who saw in the Earth a huge ‘animal,’ were wiser in their generation than our modern geologists are in theirs . . . This only shows how admirably Occult Philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of Physical Science.

SCIENCE:

Radioactivity has changed the world "overnight in its fundamental elements from a fixed, changeless, static, dead thing to a changing evolving, dynamic, living organism. — Millikan, *Evolution*.

THEOSOPHY:

From whatever aspect we view and question matter, the world-old philosophy, that it was vivified and fructified by the eternal idea, or imagination—the abstract outlining and preparing the model for the concrete form—is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, solely moved by blind force, undirected by intelligence, forming itself spontaneously into a universe of such admirable harmony.

SCIENCE:

We appear to be led to the assumption that the genetic or evolutionary processes, both cosmic and biological, when considered in certain aspects, constitute a simple *orderly* development that yields results not merely contingent, but resembling those which in human action we recognize as purpose.—Henderson, Professor of Biological Chemistry, Harvard University, *The Fitness of the Environment*.

The many unique chemical properties of the elements of our environment, all so remarkably adapted to sustain life, and "almost infinitely improbable as the result of contingency, can only be regarded . . . as a preparation for the evolutionary process. Henderson, *The Order of Nature*.

PHYSICS (LIGHT, ETC.)

THEOSOPHY:

Matter is crystallized Light. The mineral—which is light itself crystallized and immetallized.

SCIENCE:

Matter being nothing but a sort of congealed radiation. Sir James Jeans, *The Mysterious Universe*, 1930.

THEOSOPHY:

Electricity is 'immaterial' in the sense that its *molecules* are not subject to perception and experiment: yet it may be—and Occultism says it is—atomic; therefore it is matter.

SCIENCE:

Modern Science says: Electricity, Light and all radiations are atomic. It is now established that every atom is built up of protons and electrons which are electrically charged.

THEOSOPHY:

. . . the life impulse passed on from planet to planet in *rushes or gushes; not by an even continuous flow.*

SCIENCE:

Planck devised a *Quantum Theory Annalen der Physik*, according to which radiation (light, electricity, etc.) is not continuous but, like matter, can be dealt with only in individual units or atoms. Light, according to this theory, "seems to consist of a stream of minute gushes of energy which may almost be regarded as atoms of light."

THEOSOPHY:

To Occult Science, *force* and *matter* are only two sides of the same substance.

SCIENCE:

Light behaves sometimes like waves and sometimes like corpuscles. (Undulatory and Corpuscular Theories of Light.) Electrons and protons have been found to behave in the same dual capacity.

THEOSOPHY:

For the Occultist it (light) is both Spirit and Matter. Behind the "mode of motion," now regarded as "the property of matter" and nothing more, they perceive the radiant Nounenon."

These beings (Angels) are the "Sons of Light," because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being

and the other Pole, the *Matter* in which it condenses, *crystallizing* into a more and more gross type as it descends in to manifestation.

To know what light is, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what Matter, Atom, Ether, Force, are in reality.

SCIENCE:

What then is matter? — It is radiation—radiation imprisoned in electrical bonds . . . What is radiation? . . . Radiation is the fundamental stuff of which the universe is made. It is pure energy, so concentrated that it can act as a particle, and yet energy associated with vibrations or waves. It is the unity underlying the apparent diversity of the universe. ("Radiation"—*The Great Design*, 1934.

THEOSOPHY:

The *matter* of science may be for all objective purposes a 'dead and utterly passive matter;' to the Occultist not an atom of it can be dead—"Life is ever present in it."

SCIENCE:

Up to 1927 the physicists had found that the material forces of Nature were determinate and could be predicted. But now a particle behaves as if it were a living thing. It has a choice of its own which cannot be predicted. Electrons leap from one orbit to another as if they have a will of their own. No one can tell what an individual electron may be doing at any given moment.

Heisenberg's "Uncertainty Principle," or the "Principle of Indeterminacy," indicates that there is an uncertainty in the nature of things. Scientific determinism does not hold in ultimate analysis, for the velocity of momentum of a particle and its position cannot be determined with equal accuracy.

THEOSOPHY:

The physical Plane is a Plane of *effects*, not of causes; it is in fact a Plane many times removed from the Plane of Primal Cause, and the effects or phenomena discernible thereon are not primary, nor

even secondary effects from the ultimate Cause or Noumenon.

The relation of any Plane to the one next below it is a *force* relation; the higher plane literally *ensouls* the lower.

SCIENCE:

The noumena immediately behind the physical phenomena may themselves be phenomena to noumena on a still higher plane, and so on up the scale. The physical plane is but the end-product of a long scale of differentiation, descending by degrees.—(Lowson, *Science and Reality*, 1936.)

(To be continued)

OF IMPORTANCE

N. Sri Ram

1. Each one's progress depends on himself, not on any leader or on winning his good grace. It takes place according to Nature's laws. Progress is certain and inevitable.

2. Each one of us has a long way to go. How long one stays in any particular stage is of little importance.

3. The "Master" is at the same time a Perfect Man in a physical embodiment and the Ideal of Perfection in each individual's heart. When some progress is made towards realizing this Ideal, the Master will be found.

4. Our progress takes place best when we least think of it and of ourselves, and are giving the most service to others and to the Cause of our Masters, which is human advancement and happiness.

5. We help others not by interfering with their lives or by imposing our ideas on them, but always by acting in a spirit of sympathy and self-identification with them in their troubles and joys.

6. We must try to use our own judgment, limited and imperfect as it may be, in all matters, and have the courage to act according to it, giving equal freedom to others in a spirit of brotherhood.

7. What is important is the spirit in which we live our daily lives and attend to every detail which has a place therein. Our present lives are largely a preparation for future work.

WEATHER VANE



EACH YEAR it seems that scientists push back the days of earlier civilization for more thousands of years. Not long ago an immense stone axe weighing 145 lbs was found in Norfolk, England, in strata underlying the glacial deposits of the Ice Age. The English discoverer, J. Reid Moir, says, "The trial of ancient man is leading us into strange and archaic regions and its beginnings remain hidden in the mists of antiquity." He believes some of the artifacts he discovered are as old as the Miocene, the Middle Tertiary. And he wonders whether the race in those days consisted of huge giants, for only a giant could have wielded so huge an axe.

* * *

For many years some people have talked and written about mysterious "Lemurians" who indulge in mystic, magnificent rites at Mt. Shasta, led by strange Adepts dressed in gorgeous robes blazing with jewels. Such nonsense has been spread for more than half a century. We wonder why gullible people don't talk to the Forest Rangers who know every foot of the topography of that country!

* * *

WATER DOWSERS

Water dowsing or divining with a stick has long been popular, and it has long been derided. But two governments (British Columbia and the State of Bombay) have official water dowsers; and many university professors and respected persons and corporations are spending money on dowsers.

Kenneth Roberts, one of America's most popular novelists, has probably done more than any other individual in the world to win respect for the idea, and certainly his New England dowser has been about as spectacular an example as history has recorded. His discovery of wells in Bermuda—where nobody ever dreamed they might be found—simply from using maps spread on the floor of his room in the U.S.A., was a notable feat.

The psychological state of the dowser needs much study and explanation. Divining for water is an ancient business. In *Exodus* XVII, we find Moses striking the rock; in the 16th Century Agricola thus found metals. Prof. Mercati of the University of Rome was a successful diviner; Signorina Mataloni found the famous Etruscan tombs and gold ornaments with a hazel twig.

Sir William Barrett, FRS, around the beginning of the century withstood the ridicule of his scientific colleagues and performed many interesting experiments. In California and other states today there are many successful dowsers whose services are in constant demand. It has been found that the presence of a sceptic checks the success of the dowser considerably; and that hazel and willow branches make the best dowsing twigs. Oak is most useless. Allan Stover found that the rod would respond when he was riding in a car; that rubber tires had no insulating property; that positive rods would respond to an open fire or to a stream of water; that lunar phases affected the action of the rod; that the rod would respond to maps as well as to the actual ground.

Certainly the vast amount of material well attested, on this subject, as on telepathy, should break the stiff mental barriers that have kept many conventional minds from studying sympathetically such materials.

ONE-THIRD OF WORLD'S PEOPLE BENEFIT FROM "FREE FLOW" TREATY

Nearly 1,000 million people—one-third of the world total—are benefiting from a Unesco-sponsored Agreement which exempts books, newspapers, educational films and many other information

materials from import duties.

It is just ten years since this convention, the Agreement on the Importation of Educational, Scientific and Cultural Materials, was adopted at Florence by the General Conference of Unesco, or policy-making body.

The Agreement is now applied by 32 countries and has also been extended to over 40 non-self-governing territories of Contracting States.

It grants duty-free entry to books, newspapers, magazines and works of art. Newsreels, educational films, sound recordings, and science equipment are also exempt if consigned to approved institutions.

Reviewing the progress made by the Agreement in promoting the free flow of information between countries, the Acting Director-General of Unesco, Mr. Rene Maheu, observed: "The customs revenue which States forego in applying the Agreement amounts to millions of dollars annually. This is evidence of the willingness of governments to promote intellectual cooperation between peoples by aiding the development of education, science and culture. I hope that before long the Agreement will be universally applied."



I BELIEVE THAT the individual who is to be educated is a social individual, and that society is an organic union of individuals. If we eliminate the social factor from the child, we are left only with an abstraction; if we eliminate the individual factor from society, we are left only with an inert and lifeless mass.

—John Dewey

Individual Wholeness

In Today's World

Henry A. Smith

THE PHENOMENON of wholeness is observed throughout nature. We think of it as applying to us, or to some part of our constitution, but it applies to everything in nature; to the atom, the plant, the animal, and to the human being.

When we examine it in the atom we find that should the atom be bombarded with radiation and some of the electrons be torn off, the atom will tend to reconstruct itself by drawing into its orbit electrons from the surrounding environment, or even from its weaker neighbors. It then reintegrates itself to its original design and becomes whole. It appears that this phenomenon of wholeness is a centripetal force within an organism that is constantly operating to maintain itself within its own design. In the struggle for existence, when some destructive force is operative, there springs forth this quality to reconstitute, to restore, the normal state. The mineral, plant, animal and human kingdoms all show this interesting phenomenon.

When I was a student, I had occasion to sit near a window where I could observe a tree that grew in the shade. A tree requires light, and darkness is trauma to a tree. This tree showed an unusual structure of its branches. Instead of spreading its boughs in the manner natural to this type of tree, I noted that they grew in such a way as to secure more light for itself and its leaves. The tree made an effort toward wholeness. On another occasion, I observed a sunflower with its large flower projecting through a small hole in a wooden fence. Curiosity made me examine this, and on observing the plant from

the other side of the fence, I noted that the direction of its growth angled the stalk so that the light through this knot-hole was utilized.

Every physician has to admit that he would be at a total loss in dealing with human ills were it not for this inherent effort on the part of the body to restore itself. He cannot change the design; he can only help it and hasten its restoration. The same thing is also true of our mental and emotional natures. Man today is subjected to much psychic trauma and much of it he may also induce himself. It is common knowledge that a change of scene or new series of events, can disassociate the activating influence of one's memory and will promote the phenomenon of restoring to wholeness.

Recently, in an article in a dermatologic journal, a nervous skin ailment common in young adults and children was discussed. It was found that in ninety per cent of the cases studied, psychic trauma was a factor and the majority of these experienced rejection by the family. It was also found that most of these were not actually rejections but that certain experiences gave the child the feeling of rejection. Affection, a rest, and a change, will afford these problems great benefit; reintegration to wholeness sets in rapidly. Recurrence is also common.

We are living in a world of uncertainties. Fear, insecurity and tension, among many other things, are responsible for psychic injuries which endanger our sense of well-being and become destructive. Fear, in its various aspects, is probably one of the greatest dangers we encounter in living a full complete whole emotional life. We have such a strong tendency to make mountains out of our molehills. Our creative imagination builds up into a great reservoir this destructive power of fear. Frustration, emotional instability and illness are the results.

Memory, though one of the greatest attributes of the mind, can also be destructive. It is as important to forget as to remember. If an individual should have a guilt complex or an inferiority due to failures, remembering and reiterating those experiences can be very destructive. Detachment from the influence of such experiences is

vital to restore wholeness. In the field of psychiatry the value of forgetting has been very ably demonstrated. One of the effects of shock treatment is that the cycle of memory is broken. The past becomes, in part at last, temporarily forgotten, and the process of restoration towards wholeness resumes itself. The fear, insecurities and tensions which are at least temporarily intercepted give nature a chance to return sufficiently toward "wholeness" so that it can cope with the problems of life again. Shock therapy is not actually a curative process in the true sense of cure; it is a reprieve, and in many cases a cure can be achieved if the individual resumes his problems of life with a more normal mental and emotional vigor — freed from the prisons of the past.

It is the intent of all of nature to be whole. As the individual struggles for existence and self-realization, so his whole nature struggles for wholeness. It is likely that this same phenomenon exists not only in the individual but also in the species. We note in recent years that the use of antibiotics has been very destructive to bacteria, and that in their struggle for survival they have developed resistances which are becoming characteristic, or is it some sort of pan-psychism to which the whole species responds, or both? Other evidence of pan-psychism of the species can be noted. For example: an ordinary hen will run from man when he approaches, but when she becomes a "cluck" her own safety is unimportant. She responds not to her own instinct of self-preservation but to the instinct of the species, and will fight any intruder. The preservation of the species becomes her main objective. This points to a degree of pan-psychism within the species, showing that wholeness and design extend beyond the borders of the individual organism to include the species as well.

If this be true in the lower kingdoms, it must also be true in the human kingdom. Certainly there is the tendency toward an integrated life of wholeness in the lower bodies of man. As consciousness evolves, reaching into the world of ideals, we again come to the idea of pan-psychism influencing the whole of humanity. Certainly out of the recent wars and their tragedies one can begin to see promising changes. Humanity's intuitions have become sharpened through

suffering. The ideals of unity, interdependence, and of essential dependency all seem to point to the possibility that the Oversoul of humanity is operating to integrate the social order of mankind. In the realm of ideals there is operating the transforming power that will integrate mankind into a society of order. The individual is not as important as humanity itself. The individual must gradually find himself in the same relation to humanity as a cell is to the body to which it belongs. It contributes its special function; it becomes dependent for some essentials; it compensates for deficiencies elsewhere. It is in a social-economic order of giving its all in the plan of an ordered economy.

If we can imagine these conditions as essential to the well-being of society, we can look forward to an ever-increasing integration toward wholeness in a more ordered society as humanity evolves.

"THOUGHTS FOR ASPIRANTS"

The Art Of Living

"There is a way of living so vitally, freshly, originally, spontaneously and dynamically that life becomes a transformation, a state of perpetual joy, a native ecstasy which nothing can take away."

"We must be perfectionists in every particular. Our character is built in our everyday lives, moulded by our reactions to every little circumstance. The universe is so built as to bring out the best in each one of us, little as we may realize it."

Self Realization

"Spirituality is not dull respectability or pious conformity, but a life exquisite, intense, full of romance, alluring and mysterious."

"Let me have no other aim than Nature's aim; no other plan than the plan of God; no other love but the love of man; no other will than the will of Eternity."

The Soul And Peace Of Mind

Dr. M. R. Mackintosh

WE ARE HERE but a short space 'twixt two vast eternities. Of the one that has gone before we know but little, and we know even less of what may come to pass in the distant future.

In the last thirty years we have learned to split the atom and are beginning to learn a few of the fundamental laws of nature as it has been designed by the Supreme Architect.

The fastest speed with which we are scientifically conversant is that of light which travels approximately 360,000 miles per second. But this I know, while this speed is the fastest of our materialistic world, it is but a snails' pace—as if we compared the speed of a man walking and the speed of lightning—as compared with the speed of the Soul of Man, the true individual, when traveling through the Cosmos to the worlds beyond the ken of the average individual.

We have, in the last forty years, learned to accept radio and the radio waves that travel at the speed of light completely around the world in a matter of seconds and yet so many people fail to realize that the Soul or Spirit of God, is ever present, and that we can “tune into” this “Spirit” with our minds. We are the “Temples of the Living God” and human minds are both receiving and broadcasting stations just as truly and just as surely as our radio stations and receivers with which we are so familiar. It is certainly a pity that there is such a small percentage of the human race who, in the search for truth, search within their own “Temple” sufficiently to find and know how to contact the Spirit of God in meditation.

If we could take a man and put the physical body in room “A,” and put every thought that man had had since birth in room “B”—where would the true man be—in room “A” or room “B”? I think

we all realize that the true individual would be in room "B." We must remember that the human mind is but a physical broadcasting and receiving station in which the Soul or "True Man" lives for the short span of his time on earth.

For more years than I like to think on, I've watched and assisted at the birth of man and then again, at the other end of his life, watched as the Soul departed from the confines of the human body and in watching, in rare instances, have been able to catch fleeting words as the awe-struck human was incapable of describing with mortal tongue the glories he saw as he vacillated in his last moments between the physical body and the glory of worlds beyond. It is an experience that no one who has ever experienced it can ever forget and that one is forever powerless to describe. There is nothing to compare it with and no language is faintly adequate.

There are a few souls who have been able, through meditation and prayer, to travel far beyond our present universe and back for short periods of time and there are more who can at times hear that indescribable "music from the Heavens."

It has not been many years since the days of the witch doctors and the day when the priest and the doctors were one. Medicine has evolved into a materialistic science to such an extent that the Creator has been all too often completely forgotten in Man's attempt to treat his fellow man—or rather, modern Medicine too often treats disease rather than fellow-man. To fill the void, insofar as the complete man is concerned, psychology, and then psychiatry, have developed from a materialistic standpoint but neither in my opinion considers the True Man, the Soul—The Spirit of God in Man that makes Man different from Animal; the Power that can move mountains, the limitless Power of God in the Man of God. In the Christian Scriptures Romans 8, the 16th and 17th verses read: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Christ, in summing up the Divine Commands, said "Love the Lord thy God with all thy heart and thy neighbor as thyself." St. John says (in I John, 4th Chapter, 17th to 21st verses): "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God, loves his brother also." Again we have the same thought and the only perfect way, in my opinion, of obtaining true peace of mind, regardless of a man's religion, is LOVE for the Creator and Created.



CHILDREN IN ALL COUNTRIES play at death. Before the sense of personal identity comes, death cannot be seriously considered; and childhood thinks in this regard more correctly, perhaps, than self-conscious maturity. Of course, if these little ones were told, some bright morning, that a playfellow had gone away forever,—gone away to be reborn elsewhere,—there would be a very real though vague sense of loss, and much wiping of eyes with many-colored sleeves; but presently the loss would be forgotten and the playing resumed. The idea of ceasing to exist could not possibly enter a child-mind; the butterflies and birds, the flowers, the foliage, the sweet summer itself, only play at dying;—they seem to go, but they all come back again after the snow is gone. The real sorrow and fear of death arise in us only through slow accumulation of experience with doubt and pain; and these little boys and girls, being Japanese and Buddhist, will never, in any event, feel about death just as you or I do. They will find reason to fear it for somebody else's sake, but not for their own, because they will learn that they have died millions of times already, and have forgotten the trouble of it.

—Lafcadio Hearn

Miracle Of Fishes

R. P. Crawford

IT SEEMS CERTAIN THAT fishes do sleep now and then, even if they can't close their eyes. The fish in a dark aquarium were found to have assumed unusual positions and when the light was suddenly turned up they became livelier. Many fishes in an aquarium are to be seen leaning against a wall or a rock, and there is no question that they are taking a rest. When apparently asleep fishes take on a darker color than when awake.

Fishes have some mental power, for every fisherman knows how difficult it is to catch a fish which has once been hooked and then has gotten away.

It will be surprising to most persons that fishes make sounds, but a number of them are very noisy. Nearly all fish make some kind of noise. One variety called grunts, grunts. The drum fish, drum, the sea ravens, growl like puppies over a bone, while the puffers produce certain sounds like the grinding of the teeth. The captain of a boat anchored on the Lower Hudson one night reported that the weak-fish croaking underneath the boat were making enough noise to keep a light sleeper awake. Perhaps the fish were complaining about the motor boats keeping them awake.

2. The puffers, which are popular fishes in New York Bay, can claim another point of resemblance to the great human family. They can swell up. When a puffer sees a belligerent fish coming hot foot after him, he simply begins taking in water or air, and swells up to nearly three times his usual size. He creates such a big impression that the other fish undoubtedly begins to wonder if he would make such a dainty tidbit after all. The puffer is a good bluffer.

3. Perhaps the most wonderful sort of fishes are those that can leave the water and even climb trees. The climbing perch is such a fish, and it is often on exhibition at the New York Aquarium. It makes good progress on land, and on special occasions will ascend the trunks of trees a distance of several feet. The fish has learned to use its pectoral fins to keep it from keeling over to one side and uses the fins and spines on the gill covers to pull itself along.

The flying fishes of the South Seas have large enough fins to sustain them on flights up to a quarter of a mile.

Many fishes can at will change color. A grouper fish may at one moment be pale and show few markings. Then he may suddenly reveal a series of dark bands striping his body. A red coney may turn pale, the lower half of its body becoming almost white. Tropical fish, especially, have this power of changing color, and during the mating season assume daring colorations. These color changes are brought about by the contraction and expansion of color cells, which lie in deep layers of skin.

About 250 varieties of fishes are found in the New York Aquarium, the largest in the world. There are many fishes that live only a short time and others that are perfectly satisfied with their surroundings. A striped bass was perfectly content to live in the aquarium for 20 years! A garpike lived for 18 years and a Pacific green turtle the same length of time. But a big-eyed herring lived only a week.

Seals always attract attention, but few people know how they are trained. It is fairly easy. If they are being taught to play ball, however, the ball must be tossed to them until they accidentally do what is wanted and then they are rewarded with a piece of fish. The seal begins to see that if he does the same thing every time he is going to get a piece of fish, and so it becomes a matter of habit.

But the biggest miracle of all is that performed by the starfish. While most fishes have power to regenerate their fins if they are not entirely torn off, half of this fish can be destroyed and the other half will grow again. In fact, cases have been recorded where an entirely new starfish grew from only the central group of cells.

4. The sea catfish has a most astonishing method of caring for the eggs laid by his mate, and for the young after they are hatched. He scoops up the eggs into his mouth, and for a period of 70 days carries them there. After the young fish have come into being, the father's mouth is their nest. If danger threatens, the parent opens wide his mouth, and takes the young ones in.

The guppy, a small South American fish not more than an inch or two long, brings forth its young alive, fully formed, just as mammals do.

There is another small South American fish the female of which lays her eggs on the bank of a stream or among the vegetation just above the water line. For two days after they are laid, the male fish floats a short distance off and continuously, at short intervals, wets the eggs by squirting water on them from his mouth. If the eggs were not kept wet, they would not hatch.

5. The moray, like many other fish, is likely to be infested with parasites, some of which live in its mouth, probably causing it more or less discomfort. How does the moray get rid of them? He opens his great jaws and into his mouth swims the beautiful little butterfly fish to feast upon the parasites! And this friendly service the moray requites by never molesting the butterfly fish.

The angler fish has a long plume projecting from the middle of his skull. Smaller fish think it is food for them. But when they try to eat it, he lowers the plume — and the fishes follow. Slowly he continues to lower it, until it lures the fish to a point right in front of his mouth, whereupon he gobbles them up.

The "archer fish," with deadly force, squirts a stream of water from its mouth for a distance of from 12 to 40 inches, and in this way kills all kinds of small insects.

The sharp sucker has on top of his head a "suction disk," which looks like our rubber heels. By this means, the shark sucker, which is about 20 inches long, attaches itself to a big shark, or to a porpoise,

(Continued on Page 84)

"Tree of Life"

Love is its spirit.
Character is its test.
Peace is its necessity.
Education is its method.
The Good Life is its goal.
Conscience is its counselor.
Humanism is its philosophy.
Evolution is its explanation.
Abundance for all is its aim.
Cooperation is its policy.
Mutual Service is its practice.
Equal freedom is its promise.
Open Mindedness is its attitude.
Science is its sound foundation.
Reason is its chief cornerstone.
The Golden Rule is its rule of life.
Scientific Evidence is its authority.
Civil Liberty is its eternal concern.
Friendly Fellowship is its atmosphere.
Interracial Tolerance is its challenge.
Faith in Man is its first fundamental.
The Power of Man's Thought is its theme.
Life Success is its universal assurance.
Physical and Mental Health is its emphasis.
Seeking Truth is its most important activity.
A Scientific Health Program is its urgent concern.
Dealing in established Facts is its uniqueness.
United of Facts and tolerant of Beliefs is its slogan.
A Man Centered Program is its major significance.
Its Intercultural Program is its major significance.
A United Cooperative Brotherhood and Friendship is its Ideal.

Matter, Space, Time

T. Henry

THOSE BROUGHT UP in the atmosphere of modern culture are accustomed to hear disparaging remarks about the way in which ancient or heathen people have expressed their vision of natural facts or their impressions of the world they lived in. Yet when it comes to obscure and vague language, some of the statements that pass current as authoritative would take a good deal of beating. The following is quoted from a brief report of a scientific lecture, but the lecturer himself may have been more lucid than the report.

"The Principle began by discussing the question of continuity and discontinuity, whether of space, time, or matter; and showed that, whereas the first two were continuous, matter was discontinuous. It was certainly composed of separate parts, in the same sense that a house was built of bricks, though in the case of matter the parts were not in contact."

This sounds rather dogmatic. It seems evident that the speaker regards space as a kind of very tenuous matter, spread out in all directions and capable of physical measurement. Otherwise what meaning can his statement have? It would be interesting to know how he arrived at his conclusion—whether by induction or deduction. Has somebody isolated a portion of space and submitted it to examination? How would one proceed to do this? Create a high vacuum, perhaps, and, after removing every trace of matter, test the residuum (pure space) for its optical, electric, or magnetic properties, its density, and so forth. Has space any destiny? If the mass and the density are alike zero, then we get the equation $V = 0/0$ for the volume, which may mean anything from zero to infinity; besides, a thing having volume but no mass and density would be very curious.

Suppose a room to contain twenty-five hundred cubic feet of space; what would happen if the space were removed? Logically, the walls, ceiling and floor would now be in contact, since there is no longer any space between them. We should have a collapsed room, and outside of it twenty-five hundred cubic feet of pure space—"between-ness," so to say—that which previously kept the walls apart. Until we have tried some such experiment we do not care to venture an opinion as to whether space is continuous or atomic. Besides, we have a lurking suspicion that there is no such thing as the space about which the lecturer speaks—that it is as fictitious as Pan and Cupid are said to be. Are we so very wrong in so thinking?

Next we come to time, which the lecturer states is not atomic but continuous; and here again the same difficulty arises. Where are we to get the pure time to experiment with? Our time is crowded with events, and when we sit down and try to eliminate these, we fall asleep and so cannot experiment. But stay; just what sort of time does our philosopher mean? Is it the time in our mind or the time outside? The time in my mind is either full of thoughts or else it is blank; in either case I fail to analyse its condition. As to the time outside—let us consider. Take the time that elapses, or intervenes, or subsists, between two swings of a pendulum; is that portion of time continuous or atomic? If it is atomic, then it must be made up of tiny particles of time, having no duration, but separated from each other by—by—but we give it up. We once nearly solved this mystery, but the bed-clothes came off and we woke up with our head on the floor. But very likely the lecturer knows what he means.

Thus far we have dealt with two out of the speaker's three hypostases; there remains but one more—"matter." His universe is composed of space, matter, and time; but of course there may be other things which he did not mention. One wonders if a universe, or part of a universe, could be made in a laboratory by mixing together these three things; a yard of space, one or two cubic minutes of time, a pinch of pure matter. Also what would result from a mixing of any two of the three without the third? Space and time alone, with no

matter—what would that constitute? But there is something missing; space is said to be filled with matter; what is time filled with? Events? Then what is an event, and is it continuous or atomic?

Now that we are speaking of matter, we must of course forget the other two for the moment; so we have to begin by imagining matter without space; otherwise we might confuse the properties of the two. Or, better we need an actual laboratory sample of pure matter without space. The dealer may send it to us wrapped in robes of space, but these we must strip off before we can analyse the matter to see whether it is continuous or atomic. The professor claims to have this and to have found that matter is atomic—various lines of argument have enabled him to ascertain the dimensions of the particles of which matter is composed. Matter is composed of atoms and molecules. These atoms vibrate, but the rapidity of the vibrations “was such that no form of matter could execute them with the necessary rapidity, and *accordingly* it had been ascertained that electrons, or minute particles of electricity, which were exceedingly smaller than atoms, and much more lively and vigorous, were the vibrating parts to which light and other radiations were due.”

Here we are taken suddenly out of our depth by a perfect maelstrom of fresh words. What is to vibrate, and why should atoms do it? What is electricity, what are electrons, light, radiations? All these words must be defined if they are to convey any definite meaning to the mind and not leave it in a glorious state of mystification.

The above remarks are not directed against science or men of science; nor is it an act of disservice to point out weaknesses. The confusion arises from a failure to distinguish between the abstract and the concrete. An ounce of sulphuric acid may be taken as an instance of the concrete in the sense intended; as an instance of the abstract we may take the “space” and “time” spoken of above. The word “matter” is used in both senses — hence great confusion. At one time the speaker means some actual physical substance in a test-tube; at another time he means some speculative conception. In speaking of “space” he is quite out of his element — he is neither

physicist nor metaphysician. Space, considered as an objective fact, amenable to examination by a physicist, is found to be merely a property of physical bodies — an inalienable property; neither bodies without space, nor space without bodies, have any objective existence.

One might as well try to separate the two ends of a stick so as to obtain two sticks with only one end apiece, or to have the stick in one room and the two ends in another. Abstract reasoning is serviceable as a means of arriving at truths, provided it is kept within its proper limits; but scientific men, as has many times been pointed out, often forget that the things they are dealing with are abstractions. There is considerable difficulty in the use of the word "space," because it has been employed by some philosophers to denote something real, while it is employed by many scientific writers to denote an abstraction. In this latter sense, space is no more capable of standing alone than is the redness of a red cow. Take away all matter and what becomes of space?

The word "space," legitimately used, does not imply geometrical extension, size, or direction. When we try to abstract space from matter, we do not abstract enough; we leave some of the properties of matter behind (in our imagination). We create an ideal space, having parts and magnitude. We imagine space to be very big; we might just as well imagine it to be very little; it can be neither one nor the other in any ordinary sense of the word.

It has been said that total darkness gives a fair notion of space; add to this a complete abeyance of all the senses, and the notion becomes better. A mind alert yet void of thoughts gives a good idea of space. As to "time," we cannot eliminate it from our mind and yet go on reasoning; we might as well try to look at our own neck. There are mental processes analogous to looking at our reflection in a glass, and these may help, provided we do not confuse the object with its reflection. But can we say that time is sufficiently objective to our normal consciousness to warrant us in speculating as to its continuity or discontinuity?

As to the constitution of physical bodies, when shall we get rid of the unwarrantable idea that matter is a big thing made up of little things? Why must the rudiments be very small? There is nothing unreasonable in the idea that atoms are made up of other atoms, and so on indefinitely — since we can never reach an end in this kind of reasoning — but it is unreasonable to assume that the origin of things is to be sought in the infinitely small. Size is an idea we derive from the use of our physical senses; and all these ideas of mensuration and geometry must be eliminated if we are to seek the origins. Physics is on safe ground as long as it is experimental; when it becomes speculative it suffers from neglect of metaphysics. It is essential to analyze the nature of *subject* and *object*, their union as *perception* (sensory or mental), and many other kindred topics. In short, Man must know — *himself*.

(Continued from Page 78)

or a passing ship, and thus gets his rapid transportation free.

The doctor fish and the surgeon fish each has a lancelike weapon near the tail. When not in use, the lance is folded into a recess of the body; but when in danger the fish can throw out the lance and inflict very serious injuries with the weapon, either upon hostile fish, or upon fishermen.

—*From Scientific American*

IN WEALTH, fear is concealed and peril is hidden. There is no continuance in the riches of this world; that which is subject to mortality and undergoeth a change, hath never been and is not worth regarding.

—Baha-u-llah

SHAKESPEARE

Hollywood Shakespeare

Festival

"TIMON OF ATHENS"

Theme-Synopsis

David Bond Allegro

I

"O, WHAT COMFORT it is, to have so many like
brothers commanding one another's fortunes!"

"Timon of Athens" expresses the theme of Love and Generosity amongst Mankind which, when abused, releases destructive forces. Wisdom in giving, and understanding of necessity, however, strengthen and aid the down trodden so that Man may be able to healthily join the community of Man and contribute his share toward the growth and advancement of civilization.

Timon himself represents the vibrant body of Mankind in its noblest aspects, as seen through the eyes of the Artist personified by the Poet and the Painter. The Poet creates realistic worldly situations on the mental plane out of which Man struggles to free himself and thus find knowledge and purpose. The Painter, on the physical plane, unveils the depth and height of action Mankind passes through on his upward journey toward fulfillment of inner impulses. Timon symbolizing humanity grapples with the emotional urges that pull us onward toward the spiritual plane.

II

The obstacles encountered on the three planes are materially expressed by the lure of worldly things covered by merchants, greedy

Athenians, and the ruling body of the Senate who hold the individual's life cheaply—judging by whim not by Justice. But when their materialistic structure wavers they meekly submit to the demands of universal Justice and accede to the will of forward-moving humanity. And Freedom is victorious.

Servants and Soldiers valuing love, comradeship, and friendliness more than taunting Gold, uphold the true standard of life, and overcome the false.

The Cynic and Followers point out the pitfalls of sensual living.

Timon, caught in this vortex of conflicting demands and desires, withdraws from society which refuses to help him in his need as he has continually aided it; giving freely and lovingly all of his substance to alleviate want. The psyche is disturbed when confronting ingratitude. Timon shows the actual fewness of human needs as he returns to the untainted expanse of bountiful Nature. He casts out superficialities and returns to Man's natural and free state unhampered by excessive material needs. Now luxury becomes frugality and in economical life he shows richness of soul as he struggles toward simplicity; leaving duplicity and involvement far behind. Becoming one with Creation he at last unveils truth, fidelity, wisdom, forgiveness, and self-reliant humility. For his path opens the way for all to search—beyond the apparent into the invisible realms where the base metal of man's thought, actions, and feelings are transformed into the gold of cosmic awareness.

III

This Human Triangle thus groups together the representative persons in the play in a threefold arrangement.

1. *Materialistic society*, unredeemed and later redeemed, is seen in the persons of the Senate ruthlessly ruling in the grasping (Lucius), and Sempronius who take but do not give; in the Lords seeking only pleasure and selfish pursuits; and in the flesh-bargaining Athenian, the cagey Merchant, and the deceiving Jeweller. As pawns of this society the pure-hearted emissaries and servants are forced to humili-

ate the debtor. Isadore and the two Varros conspire with Hortensius, Titus, and Philotus—with Lucius' Servant, Caphis, and the Page how they may be relieved of their usurer's mission; and indeed finally retire from collection of disrupting money. They leave Timon in a distracted state, but at least relieved of their monetary clamor.

2. *Intellectual Society* is represented by cynical Apemantus who neither takes nor gives; by the idealistic general Alcibiades who rebels against the stifling unjust order and wins freedom for his fellows; by the harlots Timandra and Phrynia whose reasoning leads to willing barter of desired flesh for profit. The Three Banditti thoughtfully steal from others what in one way or another is already stolen. The intuitive Poet, imaginative Painter and Philosophical Fool round out the aspirations and hopes that transpire within the realm of Mind.

3. *Spiritual Society* is shown in the cosmic love and emotional stability of Timon's household headed by the devoted Flavius, Flaminius, Lucilius, Servilius, and others; in the Three sympathetic Strangers; in joyfully-loving Cupid and her ladies; in Soldiers, true Servants, and loyal Messengers...trined with Ventidius who attempts a show of gratitude and thanks.

IV

In actuality Timon is symbolically the Creator, Providence, or the Provider: reflected purely in Spiritual society, the dispensers of good, truth and knowledge climaxed in Faith. Intellectual society remains stagnant until Timon's way of universal love moves it to forward action. Materialistic society accepts or rejects the great divine outpourings and gifts on its ceaseless journey into higher states of consciousness.

It may be said that Timon is a willing sacrifice. By his unselfish nobility the world may learn its own faults and hasten onwards to tranquility. His attack on Man's failings is geared to set an example; that thought, feelings, and actions may be cleared of superficial debris and at last cause mankind to live with love, harmony, unity and understanding peace.

“...I have upon a high and pleasant hill
Feign'd Fortune to be throne'd:
...Man beckon'd from below ...
To climb his happiness.”

MY CREED

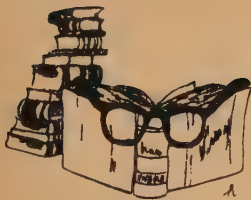
I would be true,
 For there are those who trust me;
I would be pure,
 For there are those who care;
I would be strong,
 For there is much to suffer;
I would be brave,
 For there is much to dare;
I would be friend
 To all—the foe—the friendless;
I would be giving,
 And forget the gift;
I would be humble,
 For I know my weakness;
I would look up—
 And laugh and love and lift.

—Howard Arnold Walter



IF THOU ART WISE, thou knowest thine own ignorance; and thou
art ignorant if thou knowest not thyself.

—Martin Luther



Book Reviews

ALBERT CROISSANT

WATCHER ON THE HILL. By Raynor C. Johnson. 1959. Hodder & Soughton, London.

When will men realize that evidence of spiritual Reality is not often to be provided by the five senses? Those who have once experienced that Reality receive an ecstasy and a certainty that is deeper than any evidence of sense or mere logical process.

As G. N. M. Tyrrell has written, "We cannot reach the meaning or higher significance of anything by any unaided logical process, but only by an illumination of the whole personality, which lifts it to new basic conceptions . . . The boundary which restricts our knowledge of the real is in ourselves."

Western thought views man either as body or mind, but shows little interest in levels higher than this. As Jacob Boehme said, "The gate was opened to me, that in one quarter of an hour I saw and knew more than if I had been many years at a university." Or as Bucke describes his experience—"a sense of exultation, of immense joyousness, accompanied by intellectual illumination quite impossible to describe . . . like a flash there is presented to consciousness a clear conception in outline of the meaning and drift of the universe" . . . He claims that he learned more within the few seconds during which the illumination lasted than in previous months or even years of study, and that he learned much that no study could ever have taught.

Currents of fear, hatred and mistrust menace the integrity of the individual mind. The ordinary man feels bewildered. He craves some security, he longs to see meaning and purpose in the tragic

pattern of human history. People's religion should clarify such questions, but for most people religion is merely a code of doctrines or the attending of Sunday services.

The Spirit sometimes stoops to bring Man a hint of its Wisdom and Bliss; and this book contains the statements of those fortunate few who have heard those murmurs of the Infinite Sea. A mystical experience is a happy foretaste of the wonder and beauty of the world on its higher levels—of which we may some day hope to know more. The veil seems to be removed from real reality on the hidden side of things, to reveal the inner secrets of the world. All tension and doubt are disrupted, and all is invested with special meaning.

Dr. Cabot once said, "Ordinary perception is untrue because it has become blinded by overuse." It is calloused and numb. Satiety is the normal state of most of us in adult life, and maybe hospital confinement for a week might make us see more freshly.

The question often arises, can the illuminative mystical state be re-entered at will? The fact is that many people have had one mystical experience in a lifetime and can give no explanation of how that moment came about. But a few great mystics can achieve it at will, like Ramakrishna.

The classic steps on the way toward mystic experience involve the following characteristics: (1) The Awakening of the Self, when the Soul becomes aware that there is a Divine Reality, and that pursuit thereof is beyond all human worth—except to those who are chained to the dull sensory world; (2) Purification of character, which involves self-discipline and elimination of selfishness; (3) Illumination of Consciousness from self-centeredness to God-centeredness. Dean Inge defined Mysticism as "the attempt to realize the presence of the living God in the soul and in nature." It should be remembered that such illumination does not mean any loss of individuality or any interference with ability to deal with normal existence.

(4) The Dark Night of the Soul, a stage which is often encountered as persons try to press onward, for complete surrender of

the finite self and individuality is required; (5) The Unitive Life, which is given three marks by Evelyn Underhill—(a) A complete absorption in the interests of the Infinite under whatsoever mode IT is apprehended by the Self. (b) A Consciousness of sharing Its strength, acting by Its authority, which results in a complete sense of freedom, an invulnerable serenity, and it usually urges the self to some form of heroic effort or creative activity, (c) The establishment of the self as a “power of life,” a center of energy, an actual parent of spiritual vitality in other men.

The world's great religions have been the work of or about some spiritually advanced soul. Of course, a great mystic, since Reality is beyond words, can convey the highest truths only through myths and parables. There is no perfect way of conveying to others what can only be known by experience. The mystic sees a great Unity and Divinity, which is above Time. Sin is the denial by man of his relationship with the Whole, and his consequent acting as though he alone mattered.

The Mind is not the ONLY gateway to Knowledge and Understanding. A saint may have little knowledge of the physical world and yet reach profound Truth. C. G. Jung once made a statement that should always be remembered by students of Mystics: “I state without hesitation that the data of mystical experiences at their best are far beyond any possibility of explanation,” on the hypothesis that they evidence a superior insight into that knowledge which consciousness does not produce.

Lord Tennyson's description of his own illuminating experience is a much-quoted passage: “All at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this is not a confused state but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond worlds—where death was an almost laughable impossibility—the loss of personality (if so it were) seemed no extinction, but the only true life. I am ashamed of my feeble description.”

Johnson's book is an excellent argument against the materialism which has swayed modern mind, and led to the conclusion that the sense world is the real world. Materialists are never clear about goals; they live only in the present. They fail to see that they are largely responsible for the modern fallacious outlook in which moral progress has not kept pace with scientific achievement. The churches, too, are responsible, for they have become a great organization, but seem not too vitally concerned with spiritual ultimates.

Our modern age must somehow link our scientific and religious outlooks. Scientists should realize that there exist levels of Reality other than the physical, for their materialism will soon be dead. Scientists will then see behind the curtain.

Most great mystics seem in most ways to be ordinary people, doing the world's commonplace work. But instead of the ordinary gray world, they see one pervaded by Love; they rise above the loneliness of the people, of all sense of isolation, of being victims of chance events, for a person who feels separate and lonely is blind to the truth of things. Once one becomes linked to the Divine Unity, chaos turns into Order.

The Mystic also sees Perfection behind the Whole; he sees the Beauty or the Reality behind illusions. The quality of joy is of the highest spiritual value. Calvinistic gloom, often connected with deep religious feeling, seems incredible when we remember the joy radiated by Christ. The mystic who has seen the Divine Purpose working slowly towards a perfect goal can never be a dull pessimist. This is a book worth having.

* * *

TWENTY TRILLION LIGHT-YEARS THROUGH SPACE, by Leo Virg. Vantage Press, New York, \$2.75.

This is an interesting and thought-provoking book, trying to give a new interpretation of religion to a sick humanity. The achievements of Science in the fields of outer-space, A-bombs and H-bombs, have been tremendous, and scientists are seriously anticipating the possibility of interplanetary travel in the near future. But man's moral

and spiritual development has not kept pace with his technical achievements. Man is nowhere near the solution of the riddle of life. A fresh approach to the problems of life is, therefore, essential. This obviously is what Leo Virg sets out to do—with a fair amount of success—using scientific phraseology and examples.

The first part of the book deals with the author's exciting imaginary flight in a "flying saucer" to a far-off planet in the company of a highly evolved being of that planet. Then by "tele-visualization," which is the only mode of communication in those regions, he is shown the tiny place of the earth, its humanity and of the whole solar system in the Cosmos. Then his consciousness is carried further into space, at a terrific speed, and he sees the sun with its planets shrink into an atom, and finally the Cosmic Man, with body built of luminous galaxies and eyes illuminated by kindness, charity and understanding. Man, he realizes, is only an Impulse, a spark of this Infinite Cosmic Plan. The Cosmic Brain is the broadcasting station from which Cosmic Impulses are sent. Human beings are all receiving-sets, receiving well or ill depending on our capacity to overcome interferences from local stations, i.e., our senses, appetites, desires, etc. In explaining this, the author advocates fasting, vegetarian diet, abstinence from smoking, etc.

The second part of the book deals with the commission the author received from his host on the far-off planet to try to extend the consciousness of humanity with the teachings of the Christ as the foundation.

The low moral and spiritual standard of the people of the earth is largely ascribed by the author to the Church, which has emphasized commercial forgiveness of sins and ignored the true teachings of the Christ, which are based on a full understanding and acceptance of the facts of reincarnation, compensation and retribution. The Christ taught the world the necessity for the unity of mankind, in order to fulfil the task of the Cosmic Impulse. The way to such unity and to the knowledge of the Cosmic Goal lies "through the temple of our hearts." This he calls a proper tuning in to the Divine Cosmic

Broadcasting Station.

A large variety of subjects, familiar to every student of the Ancient Wisdom, is dealt with here, though not much is added to the information already available. But the whole treatment reveals a balanced judgment.

The author summarizes the essential teachings of the Christ in the chapter on the "Beatitudes" and further reduces them to the two Commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . Thou shalt love thy neighbor as thyself." These alone make cooperation, brotherliness and coordination among the sparks of the Impulse possible. So can man transmute patriotic love into love for mankind as a whole—nay for the Cosmos. Then can the sparks of the Cosmic Impulse join the Impulse consciously in the service of the Most High.

M. N. Tolani

(Continued from Page 47)

itself being reduced to the sadistic level of the criminal. The aim of social enlightenment is prevention of crime by providing proper environment and training for every child. If this fails, then the illness of the criminal, the urge which propels him toward the commission of crime, must be cured. Should the cure not be accomplished, then under no circumstances must the criminal patient be allowed back into the outside world to further contaminate or prey upon it.

The leper is not allowed to roam the world. Yet we do not murder lepers because they are ill. We isolate them among their own kind to work out their own physical salvation, if possible.

So it should be with the criminal, even though his malady, unlike the lepers', is a social and moral one, and therefore under his own power of correction and improvement when properly treated. The leper, suffering through no fault of his own, demands pity. The criminal, having caused suffering to society, deserves punishment, but not of the kind that would label its executor as an executioner.

It is cure and correction, not sadistic punishment, and it is discipline, not death, that should be the goal of our social justice toward the criminal.

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Alas! We know that ideals can never be completely embodied in practice. Ideals must ever lie a great way off — and we will thankfully content ourselves with any not intolerable approximation thereto! . . . And yet, it is never to be forgotten that ideals do exist; that if they be not approximated to at all, the whole matter goes to wreck!

— Carlyle

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The Foundation is formed upon the basis of a Universal Brotherhood of Humanity and shall be conducted solely for philanthropic, eleemosynary, scientific and educational purposes.

The purposes for which this Foundation is formed and the powers to be possessed by this Foundation are:

1. To promote humanitarian principles based on mutual interdependence and the Brotherhood of Man without distinction of race, color, religion or social position; to initiate, encourage, and carry out practical application of said purpose, in all fields of endeavor.
2. To promote the education of mankind through the study of ancient and modern religions, philosophies and sciences, and to demonstrate the importance of such studies.
3. To promote education along lines likely to lead to self study, to investigation of the laws of nature and the constitution of man; to balanced unfoldment of individual capacities, and to the development of self-reliant men and women who are free intellectually, free morally, trained in logical and accurate thought, fearless and unprejudiced in all respects, and above all, devoted to the interests of others.

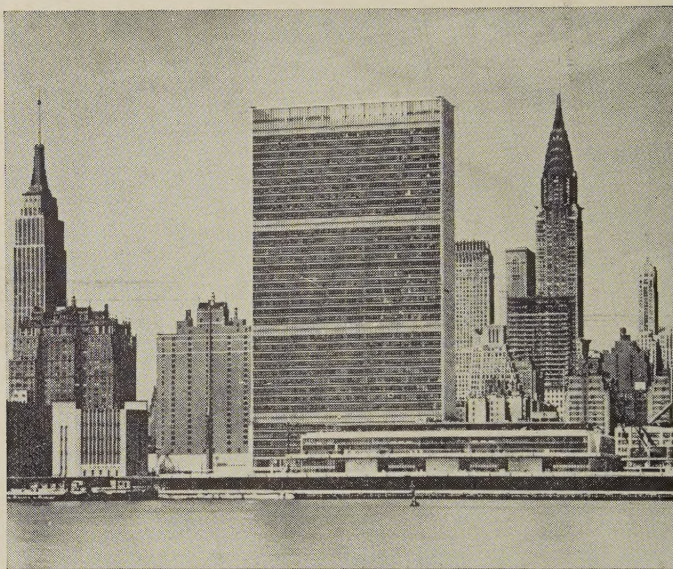
The New Century Foundation is maintained by voluntary contributions. No salaries are paid; all work is done by volunteers. Allowances are made to those whose private circumstances require it.

Contributions To The Foundation Are Deductible in Income Tax Returns.

The Foundation has its headquarters and auditorium in a modern two-story building of its own. It also has its own print shop.

NEW CENTURY FOUNDATION

2865 West 9th St., Los Angeles 6, Calif.



Dag Hammerskjold

Secretary General of the United Nations

IN A TELEVISED INTERVIEW some time ago, a youngster of 16 asked me with concern why there is no reference to God in the United Nations Charter. In my reply I drew his attention to the Preamble of the Charter where the nations express their "faith in the dignity and worth of the human person" and pledge themselves "to practice tolerance and live together in peace with one another as good neighbors." I felt sure that he saw here an expression of what, in the faith which was his, was recognized as the will of God: that we should love our neighbors as ourselves. He could not expect a document, which should serve as a basis for world cooperation, to go further in the direction he had in mind. The United Nations must recognize and respect all the different creeds and attitudes represented by its Member Nations. From an address delivered at the Second Assembly of the World Council of Churches.